

2 The Khilafah Is An Obligation

“The Prophets ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will be Khulafaa’ and they will number many. They asked: What then do you order us? He said: Fulfill the Bay’ah to them one after the other and give them their due. Surely Allah will ask them about what He entrusted them with.”

The Re-establishment of the Khilafah is an obligation upon all Muslims

The Khilafah is a common leadership for all the Muslims in the world. Its role is to establish the laws of the Islamic Shari’ah and to carry the Da’awah of Islam to the world. The Khilafah is also known as the Imamah, both terms have the same meaning. Several Sahih Ahadith mention them with the same meaning, neither of the two terms has ever differed in meaning in any Shari’ah text i.e. the Qur’an or the Sunnah of the Prophet (saw), these being the only Shari’ah texts. It is not compulsory to hold to the term of Khilafah or Imamah, but rather it is compulsory to hold to the meaning of the term.

The establishment of a Khaleefah is an obligation upon all Muslims in the world. Performing this duty, like any of the duties prescribed by Allah (swt) upon the Muslims, is an urgent obligation in which there can be no choice or complacency. Negligence in performing this duty is one of the greatest sins, for which Allah (swt) punishes severely.

The evidence that the appointment of a Khaleefah is obligatory upon all Muslims is found in the Sunnah and the Ijma’a (consensus) of the Sahabah. As for the Sunnah, Nafi’a reported saying: “ ‘Umar said to me that he heard the Prophet (saw) saying: ‘Whosoever takes off his hand from allegiance to Allah (swt) will meet Him (swt) on the Day of Resurrection without having any proof for him, and whoso dies whilst there was no Bay’ah (allegiance) on his neck (to a Khaleefah), he dies a death of Jahiliyyah (ignorance).” So the Prophet (saw) made it compulsory upon every Muslim to have a Bay’ah on his neck, and described whoever dies without a Bay’ah on his neck that he dies a death of Jahiliyyah. The Bay’ah cannot be for anyone except the Khaleefah, and the Prophet (saw) made it obligatory upon every Muslim to have on his neck a Bay’ah to a Khaleefah. Yet he did not make it an obligation upon every Muslim to give Bay’ah to a Khaleefah. The duty is the existence of a Bay’ah on the neck of every eligible Muslim, i.e. the existence of a Khaleefah who accordingly deserves a Bay’ah upon the neck of every Muslim. So it is the presence of the Khaleefah which places a Bay’ah on the neck of every Muslim, whether the Muslim gave a Bay’ah to him in person or not.

Therefore, this Hadith of the Prophet (saw) is an evidence that the appointment of the Khaleefah is an obligation and not a proof that giving the Bay’ah is obligatory. This is because the Prophet (saw) rebuked the Muslim who has no Bay’ah on his neck until he dies, not the one who did not give Bay’ah.. Hisham ibn ‘Urwa reported on the authority of Abu Saleh on the authority of Abu Hurayrah that the Prophet (saw) said: “Leaders will take charge of you after me, where the pious (one) will lead you with his piety and the impious (one) with his impiety, so listen to them and obey them in everything which conforms with the truth. If they act rightly it is for your credit, and if they acted wrongly it is counted for you and against them.” Muslim narrated on the authority of al-A’araj,

on the authority of Abu Hurayrah, that the Prophet (saw) said: "Behold, the Imam is but a shield from behind whom the people fight and by whom they protect themselves." Muslim reported on the authority of Abu Hazim, who said: "I accompanied Abu Hurayrah for five years and heard him talking of the saying of the Prophet (saw): The Prophets ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will be Khulafaa' and they will number many. They asked: What then do you order us? He said: Fulfil the Bay'ah to them one after the other and give them their due. Surely Allah will ask them about what He entrusted them with." Ibn 'Abbas narrated that the Prophet (saw) said: "If anyone sees in his Amir something that displeases him let him remain patient, for behold, he who separates himself from the sultan (authority of Islam) by even so much as a hand span and dies thereupon, has died a death of the days of Jahiliyyah".

In these Ahadith, the Prophet (saw) informs us that leaders will run the affairs of Muslims, and the Ahadith include the description of the Khaleefah as a shield, i.e. a protection. So the description of the Imam as a shield is informative of the benefits of the presence of the Imam, thus it is a command for action, because if the information conveyed by Allah (swt) and the Prophet (saw) contained rebuke then it is a command of abstention, and if it contained praise then it is a command for action. If the ordered action is necessary to implement a Hukm Shari'i (divine law), or by its negligence a Hukm Shari'i will be neglected, then this command is decisive. In these Ahadith there is information also that those who run the affairs of Muslims are Khulafaa', which indicates an order to appoint them. They also include a prohibition for Muslims to separate from the authority, which indicates the obligation upon Muslims to appoint an authority for themselves, i.e. ruling. Moreover, the Prophet (saw) ordered the Muslims to obey the Khaleefah and to fight those who dispute his authority as the Khaleefah, which indicates an order to appoint a Khaleefah and to protect his Khilafah by fighting against whosoever disputes with him. Muslim reported that the Prophet (saw) said: "He who pledged allegiance to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can, and if another comes to dispute with him you have to strike the neck of that man." So the command to obey the Imam is an order to establish him, and the command to fight those who dispute with him is an evidence that this command is decisive in maintaining the presence of one Khaleefah.

In regards to the Ijma'a of the Sahabah they all agreed upon the necessity to establish a successor or Khaleefah to the Prophet (saw) after his death. They all agreed as well to appoint a successor to Abu Bakr (r.a.), then to 'Umar (r.a.), then to 'Uthman (r.a.), after the death of each one of them. The Ijma'a of the Sahabah to establish a Khaleefah manifested itself emphatically when they delayed the burial of the Prophet (saw) after his death whilst engaged in appointing a successor to him. This was despite the fact that the burial of the dead person is a Fard, and that it is Haram upon those who are supposed to prepare for his burial to engage themselves in anything else until they complete the burial. The Sahabah were obliged to engage themselves in preparing the burial of the Prophet (saw). Instead, some of them engaged themselves in appointing a Khaleefah rather than carrying out the burial, and some others kept silent on this engagement and participated in delaying the burial for two nights despite their ability to deny the delay and their ability to bury the Prophet (saw). So this was

an Ijma'a to engage themselves in appointing a Khaleefah rather than to bury the dead. This could not be legitimate unless the appointment of a Khaleefah is more obligatory than the burial of the dead. Also, all the Sahabah agreed throughout their lives upon the obligation of appointing a Khaleefah. Although they disagreed upon the person to elect as a Khaleefah, they never disagreed upon the appointment of a Khaleefah, neither when the Prophet (saw) died, nor when any of the Khulafaa' al-Rashidun died. Therefore the Ijma'a of the Sahabah is a clear and strong evidence that the appointment of a Khaleefah is obligatory.

Furthermore, the establishment of Islam and the implementation of the Shari'ah rules in all walks of life is compulsory on Muslims through definitely proven evidences. This duty cannot be achieved unless there is a ruler who has an authority. The Qaa'idah (divine principle) states 'that which is necessary to accomplish a Wajib (duty) is itself a Wajib'. So the establishment of a Khaleefah is also compulsory according to this Qaa'idah. This principle can be realised by the following examples,

The Prophet (saw) has stated in one Hadith as narrated by Imam Bayhaqi (ra) in his Sunan that, "Nobody has the right vested in him to establish anything from the Hudood without the Sultan (authority of the State)".

Imam Tahawi also narrates a Hadith from Muslim ibn Yasar that the Prophet (saw) said, "The (collection of the) Zakah, the (implementation of the) Hudood the (distribution of the) spoils and the (appointment of the) Jumu'ah are for the Sultan". (A similar narration has been narrated by Ibn Abi Shaybah in his Musanaf and also by Imam Narghiyani. They have been deemed acceptable.)

Hence the obligation of establishing the Khilafah is the obligation upon which many other obligations rest, such as the Hudood (penal codes), collection and distribution of the Zakah, the organising of the main Jumu'ah and it's Khateeb and other obligations besides these. The removal of Kufr depends upon the resumption of the Khilafah. Establishing Islam in actuality means the establishment of the Khilafah as that is the only method of implementing Islam. Indeed, without the Khilafah the Deen cannot exist in our societies. Hence the whole of Islam depends upon the Khilafah as that is the method that Islam defined to bring it into existence.

The current situation of the Islamic Ummah is a testament to this fact. The Islamic penal code is absent and is replaced with that of the European countries. The economic system of Islam has been replaced by that of the Capitalists and today the resources of the Muslim Ummah are the spoils that are distributed by the Kuffar. The Islamic lands are occupied despite the military capacities of the Muslim armies. The absence of the Islamic way of life in our countries is ever affecting the societal fabric with nightclubs and bars arising in the holy lands of al-Quds, as well as many other major cities and capitals in the Islamic world. These stark facts unfortunately clearly illustrate the absence of Islam and the truthfulness of the statements of the Messenger of Allah (saw).

Moreover, Allah (swt) has ordered the Prophet (saw) to rule between Muslims by that which He (swt) revealed to him, and the order of Allah (swt) to him was in a decisive manner. Allah (swt) addressed the Prophet (saw) saying:

“And rule between them by that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you”. (TMQ al-Ma'idah, verse 48)

And He (swt) said:

“And rule between them by that which Allah revealed to you and do not follow their whims, and beware (be on the alert) that they may deviate you away from even some part of what Allah revealed to you”. (TMQ al-Ma'idah, verse 49)

The speech of Allah (swt) to the Prophet (saw) is a speech to his Ummah unless there is an evidence which limits the speech to him. In this case there is no such evidence, so the aforementioned verses order all Muslims to establish the rule of Allah (swt). The establishment of the Khaleefah does not mean other than the establishment of the rule and the authority of Allah (swt). On the other hand, Allah (swt) made it obligatory upon Muslims to obey those in authority, meaning the ruler, which indicates that the existence of the ruler is obligatory upon Muslims. Allah (swt) said:

“O you who believe obey Allah and obey the Messenger and those in authority from amongst you”. (TMQ al-Nisa'a, verse 59)

Allah (swt) does not order obedience to those who do not exist. This indicates that the existence of the ruler is obligatory. When Allah (swt) orders obedience to those in authority it is an order to establish them. The implementation of the Shari'ah depends upon the existence of the ruler, thus, the establishment of the ruler becomes obligatory as its absence will result in the sin of neglecting the Shari'ah.

Therefore, it is clear from these evidences that the establishment of the ruling and the authority amongst Muslims is Fard, and it is also clear that the appointment of a Khaleefah who takes charge of the rule and the authority, is compulsory upon Muslims in order to implement the Shari'ah laws; and not for the sake of ruling and authority only. Reflect upon what the Prophet (saw) said: “The best of your Imams (leaders) are those whom you love and they love you, who pray for you and you pray for them; and the worst of your Imams are those whom you hate and they hate you and you curse them and they curse you.” The Messenger of Allah (saw) was asked: ‘Would we not declare war on them (face them with the swords)?’ He said: ‘No, as long as they establish Salah (meaning Islam) among you.’ This Hadith is clear in informing about the good and bad leaders, and clear in prohibiting the challenge of their authority as long as they establish the prayer, which in this context indicates upholding of Islam, and establishing its rule.

So the obligation upon Muslims to appoint a Khaleefah who establishes the laws of Islam and conveys its call is a matter which has no doubt with regard to its certainty in the sound texts of Shari'ah. Moreover, it is an obligatory duty due to the fact that Allah (swt) made it a Fard upon Muslims to establish the authority of Islam and to protect the honour of Muslims. However, this duty is a collective one, so if some people of the Ummah accomplished it, the Fard is fulfilled and thus responsibility drops from the rest of the Ummah. And if part of the Ummah was unable to accomplish the Fard, though they carried out the actions of

establishing it, then the responsibility remains upon all the Muslims, and the Fard remains upon every Muslim as long as Muslims are without a Khaleefah.

To refrain from establishing a Khaleefah for the Muslims is a great sin because it is abstaining from carrying out a very important Fard of Islam, upon which the implementation of the divine laws depends, even upon which the presence of Islam in the battlefield of life depends as well. So Muslims as a whole commit a great sin by refraining from establishing a Khaleefah for all Muslims. And if they agreed to remain without a Khaleefah the sin would befall all Muslims in the entire world. If some of the Muslims embarked on working to establish a Khaleefah and the others did not, the sin will drop from the shoulders of those who started to work to establish the Khaleefah, while the Fard remains on them until the Khaleefah is appointed. This is because the involvement in establishing the Fard removes the sin for the delay of its fulfillment in its time, and for its non-fulfillment, despite one's engagement in the work for establishing it, and despite his hatred of that which prevents him from accomplishing it.

As for those who were not engaged in the work for establishing the Fard, the sin would remain on them as soon as the three days period has passed, from the departure of the Khaleefah until the appointment of a new Khaleefah. This is because Allah (swt) had entrusted them with a Fard, which they did not carry out nor did they engage themselves in the work which was required for its completion. Therefore, they would be sinful and would deserve the punishment and shame from Allah (swt) in this life and the hereafter. They would be sinful due to their slackness in establishing the Khaleefah or from the actions which (according to Shari'ah) establish the Khaleefah. It is clear and obvious that a Muslim deserves the punishment of Allah (swt) when he ignores any of the duties enjoined upon him, particularly the duty by which the other duties are implemented, the Shari'ah rules are established, the matter of Islam is brought aloft and the word of Allah (swt) is exalted in the Islamic world and elsewhere.

Accordingly, no Muslim on the face of this earth has an excuse to abandon the duty of establishing the Deen which Allah (swt) has ordered, that is, the establishment of a Khaleefah for Muslims, when there is no Khilafah on the earth, and no one to implement the limits (Hudood) of Allah (swt) to protect the sanctities of Allah (swt), and no one to implement the laws of the Deen and unify the Muslim community under the banner of Laa ilaha illa Allah, Muhammad al-Rasul Allah. There is no permission in Islam to abandon the work for this duty until it is indeed accomplished.

Reference: Th Method to Re-establish the Khilafah - HT Britain

[Prev:1.3 Establishing The Khilafah And The Rule By What Allah Swt Has Revealed Is The Vital Issue For The Muslims.](#)

[Next:2.1 The Re Establishment Of The Khilafah Is An Obligation Upon All Muslims](#)

2.1 The Re-establishment of the Khilafah is an obligation upon all Muslims

“The Prophets ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will be Khulafaa’ and they will number many. They asked: What then do you order us? He said: Fulfill the Bay’ah to them one after the other and give them their due. Surely Allah will ask them about what He entrusted them with.”

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ruler becomes obligatory as its absence will result in the sin of neglecting the Shari'ah.

Therefore, it is clear from these evidences that the establishment of the ruling and the authority amongst Muslims is Fard, and it is also clear that the appointment of a Khaleefah who takes charge of the rule and the authority, is compulsory upon Muslims in order to implement the Shari'ah laws; and not for the sake of ruling and authority only. Reflect upon what the Prophet (saw) said: "The best of your Imams (leaders) are those whom you love and they love you, who pray for you and you pray for them; and the worst of your Imams are those whom you hate and they hate you and you curse them and they curse you." The Messenger of Allah (saw) was asked: 'Would we not declare war on them (face them with the swords)?' He said: 'No, as long as they establish Salah (meaning Islam) among you.' This Hadith is clear in informing about the good and bad leaders, and clear in prohibiting the challenge of their authority as long as they establish the prayer, which in this context indicates upholding of Islam, and establishing its rule.

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To refrain from establishing a Khaleefah for the Muslims is a great sin because it is abstaining from carrying out a very important Fard of Islam, upon which the implementation of the divine laws depends, even upon which the presence of Islam in the battlefield of life depends as well. So Muslims as a whole commit a great sin by refraining from establishing a Khaleefah for all Muslims. And if they agreed to remain without a Khaleefah the sin would befall all Muslims in the entire world. If some of the Muslims embarked on working to establish a Khaleefah and the others did not, the sin will drop from the shoulders of those who started to work to establish the Khaleefah, while the Fard remains on them until the Khaleefah is appointed. This is because the involvement in establishing the Fard removes the sin for the delay of its fulfillment in its time, and for its non-fulfillment, despite one's engagement in the work for establishing it, and despite his hatred of that which prevents him from accomplishing it.

As for those who were not engaged in the work for establishing the Fard, the sin would remain on them as soon as the three days period has passed, from the departure of the Khaleefah until the appointment of a new Khaleefah. This is

because Allah (swt) had entrusted them with a Fard, which they did not carry out nor did they engage themselves in the work which was required for its completion. Therefore, they would be sinful and would deserve the punishment and shame from Allah (swt) in this life and the hereafter. They would be sinful due to their slackness in establishing the Khaleefah or from the actions which (according to Shari'ah) establish the Khaleefah. It is clear and obvious that a Muslim deserves the punishment of Allah (swt) when he ignores any of the duties enjoined upon him, particularly the duty by which the other duties are implemented, the Shari'ah rules are established, the matter of Islam is brought aloft and the word of Allah (swt) is exalted in the Islamic world and elsewhere.

Accordingly, no Muslim on the face of this earth has an excuse to abandon the duty of establishing the Deen which Allah (swt) has ordered, that is, the establishment of a Khaleefah for Muslims, when there is no Khilafah on the earth, and no one to implement the limits (Hudood) of Allah (swt) to protect the sanctities of Allah (swt), and no one to implement the laws of the Deen and unify the Muslim community under the banner of Laa ilaha illa Allah, Muhammad al-Rasul Allah. There is no permission in Islam to abandon the work for this duty until it is indeed accomplished.

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2.2 The Time Limit given to Muslims to Establish a Khaleefah

Indeed the time limit given for Muslims to establish a Khaleefah is two nights. So no Muslim is allowed to stay for more than two nights without having a Bay'ah on his neck. Making the upper limit as two nights is due to the fact that appointment of a Khaleefah is Fard from the moment the previous Khaleefah dies or is deposed. But it is allowed to delay the appointment while engaging in it for two nights. If the delay exceeded two nights and the Muslims did not establish a Khaleefah, the matter is examined. If the Muslims were busy in establishing a Khaleefah but could not complete it within two nights due to overwhelming matters they cannot resist, then the sin will drop from them because they were engaged in establishing the duty and they were forced to delay it by compelling power. The Prophet (saw) said: "The sin due to mistake, forgetfulness and compulsion is removed from my Ummah." But if they were not engaged in performing the duty, then they would all be sinful until the Khaleefah is established and at that time the Fard will drop from them. But the sin they committed in neglecting the establishment of a Khaleefah does not drop from them, it rather remains on them, and Allah (swt) will bring them to account for it the same way He (swt) brings any Muslim to account for any disobedience he commits when he neglects to perform a duty.

In regard to the evidence concerning the two nights time limit given to Muslims to perform the duty of establishing a Khaleefah, it is an Ijma'a of the Sahabah. The Sahabah started to meet in the courtyard of Bani Sa'idah, to discuss the appointment of a successor to the Messenger of Allah (saw) as soon as the news of the death of the Prophet (saw) reached them. They kept discussing in the courtyard, and on the second day they gathered the people in the mosque in order that they might give the Bay'ah. This took two nights and three days. Also, when 'Umar (r.a.) became certain that his death was imminent as a result of the stab wound, he entrusted the people of influence, the six remaining senior Sahabah, and gave them three days to choose a new Khaleefah. He ordered that if after the three days an agreement was not reached the one who disagreed should be killed. This was despite the fact that these were of the eminent Sahabah. 'Umar (r.a.) also empowered fifty Muslims with swords to kill the one who disagreed. These orders were given in front of the Sahabah, and no one was reported to deny or disagree with it, so it becomes Ijma'a of the Sahabah that Muslims are not permitted to stay without a Khaleefah for more than two nights and three days, and the Ijma'a of the Sahabah is a legitimate Daleel Shari'i (evidence) like the Qur'an and Sunnah of the Messenger of Allah (saw).

Therefore, the re-establishment of the Khilafah is the most vital issue and the priority obligation for the Muslims. It was worth not only the lives of the Sahabah (ra) but also the Messenger (saw) was prepared to give up his life for the establishment of this Deen. He (saw) stated to his uncle concerning the Mushrikeen, "...by Allah, if they were to put the sun in my right hand and the moon in my left, on condition that I relinquish this matter, I would not relinquish it until Allah has made it dominant or I perish therein". (Tareekh ut-Tabari by al-Tabari Vol. 6 par. 1179).

Hence the re-establishment of the Khilafah is the priority issue for the Islamic Ummah and the matter which will restore all the Faraa'id (obligations) of Islam and remove all the Munkaraat (evils) that are effecting the Islamic world and establish the Ma'roof (good).

Imam Shatibi has stated in his book Al-Muwafaqaat fee Usul il Ahkam (Vol. 1 Section 1 page 119-121) that the obligation of appointing an Imam falls upon those that are capable of establishing it and those who are capable of taking that position but if they do not appoint him then everyone else must work to ensure that those who are capable fulfil their obligation and hence it becomes a Wajib to work with those that are capable to resume the Imamah based upon the principle "Whatever is necessary to accomplish an obligation is in itself an obligation".

Therefore it is an obligation upon every single Muslim today to work to remove the current systems in the Islamic lands in order to re-establish the Khilafah and bring Islam back to the Ummah.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:2.1 The Re Establishment Of The Khilafah Is An Obligation Upon All Muslims

Next:2.3 The Khilafah System And Its Obligations

“Whosoever interprets the Qur’an without knowledge, let him seek his abode in the fire”.

The mind is not a source of legislation

Since the destruction of the Khilafah and the decline of the Muslims the Ummah has been subjected to host of alien thoughts that have been implanted in the Muslims under the guise Islam. Of the most dangerous of these concepts is the idea that mans intellect is a source of legislation either explicitly or implicitly through concepts such as benefit as a criteria to judge the Hukm (rule) of Allah.

This has become propagated to the Muslim Ummah and has been adopted by some within her. We should know that the Hukm Shari is defined as the Address (Khitaab) of the Legislator concerning actions of the servant. In other words for every Islamic rule we require an address (Khitaab) from Allah and this would be demonstrated from the revelation and the mind of man is not a receiver of revelation. Hence we need to go to what has been confirmed as revelation i.e. the Kitab of Allah, the Sunnah of his Messenger (saw) and those things which indicate revelation i.e. Ijma’a as Sahabah (ra) or through Qiyas with an Illah (divine reason) in the text.

It should be made clear that the Hukm of Allah can not be determined or judged through the limited mind of man. Indeed the role of the Shari’ah is to remove man from his own bias and whims to the justice and mercy of Allah. It would not be allowed to use the mind to derive a rule as the intellect is not a source of revelation and therefore it is not a source of divine rules. The Prophet (saw) was reported in a Hadith narrated by Imam Tirmidhi as saying, “Whosoever interprets the Qur’an according to his opinion, let him seek his abode in the fire”, and in another narration, “Whosoever interprets the Qur’an without knowledge, let him seek his abode in the fire”. Furthermore, it is narrated by Abu Dawud and by Tirmidhi that the Prophet (saw) has said, “Whosoever interprets the Qur’an according to his opinion, even if he get’s it right, he has indeed committed a sin”.

The Hukm of Allah (swt) is not judged by the intellect, as the right of legislation is solely for Allah (swt) alone. The mind cannot judge the rules of Allah (swt) that govern our life, nor His (swt) direction on how to establish His (swt) Deen, this is beyond the limits of the mind and is a sin.

Imam Shatibi mentions in his book al Muwafaqat fee Usul il Ahkam (Vol.2, page 25), "The objective behind the Shari'ah is to liberate the individuals from his desires in order to be a true Abd (slave) of Allah and that is the legitimate Maslaha." He further went on to say, "Violating the Shari'ah under the pretext of following the basic objectives or values (Maqasid al-Shari'ah) is like the one who cares about the spirit without the body and since the body without the spirit is useless therefore the spirit without the body is useless too." So we are required when deriving the Islamic methodology for establishing the Khilafah, to realise that these would form part of the Ahkam Shari'ah and therefore we would have to derive them from the Wahi i.e. the Islamic evidences. This is done through a process of Ijtihad.

As this is a new matter that has never faced the Muslims before in their history. The Muslims have never been in a situation wherein the Khilafah has been destroyed and replaced by the systems of Kufr. Therefore this requires Ijtihad as we can not follow an Ijtihad or set of Ahkam that the scholars of the past have handed down to us as none of them ever faced this issue and therefore never delivered the Hukm of Allah pertaining to the current status quo.

Therefore we are required to understand what actually is Ijtihad and what are its limitations and restrictions and also the nature of the various different ideas that are and have been presented as methodologies in the quest for the re-establishment of the Khilafah.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:2.3 The Khilafah System And Its Obligations

Next:3.1 The Mind Is Not A Source Of Legislation

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Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:3 The Need For Ijtihad

Next:3.2 Ijtihad

3.2 Ijtihad

As we know the mind is not the source of the Shari'ah rather making it such would be a complete negation of the Shari'ah. Ijtihad is not using the intellect to derive rules, rather Ijtihad is focussing the usage of the intellect around two fundamental roles, understanding the reality of the subject matter at hand so as to fully comprehend the nature of the issue at hand, and in understanding the Islamic texts that are connected to the issue.

So in order to establish the Islamic method of establishing the Khilafah we are required to study the Islamic evidences and extract the rule. Imam Shafi'i stated in his renowned work Ar Risala page 75: "No one should give an opinion upon a specific issue by merely stating that it is permitted or prohibited, unless he has sure knowledge, and this knowledge is based on the Qur'an or the Sunnah or derived from Ijma'a or through Qiyas." He went on to say on page 288 paragraph 493: "On all matters touching the (life of a) Muslim there is either a binding decision or an indication as to the right answer. if there is a binding decision then it should be followed. If there is no indication then it is sought by Ijtihad." Hence for every single human action there is a Hukm Shari and for every Hukm Shari there is Daleel from the Wahi (revelation), and so the Ahkam Shari'ah (divine rules) are derived from the detailed evidences via the process of Ijtihad.

Allah (swt) states in Surah al-Ma'idah,

“This day I have perfected for you your Deen and completed my favour upon you and have chosen Islam as your Deen.” (TMQ al-Ma'idah, verse 4)

Imam Suyuti mentions that all the Ahkam of Islam were revealed and so in that sense the Deen had become completed at this point (Al Itqan fe 'Uloom ul Qur'an quoted by Sabuni in his Tibyan fee 'Uloom ul Qur'an p18-19). Hence we have been given a perfected and completed Deen where no human problem has not been addressed in the form of Ahkam Shari'ah i.e. rules that Allah (swt) has laid down for the Muslims in order to live their lives. Hence the Shari'ah rules are the sole reference point of the believers in all that they do, including the methodology of establishing the Khilafah Allah (swt) states in the Qur'an,

“Whatever the Messenger (saw) gives you take it and whatever he forbids you leave it, fear Allah for verily Allah is most stern in His punishment.” (TMQ al-Hashr, verse 7)

So we can only adopt from the revelation of the Qur'an and the Sunnah and what indicates it, namely the Ijma'a of the Sahabah (ra) or what it points to, that is Qiyas (Analogy). Similarly we are prevented from adopting any rule or law from other than these sources in all of the affairs of life.

The Prophet (saw) stated, “Whosoever enacts an action not established upon our affair will have it rejected” (Narrated by 'A'ishah (ra) in the Jami'u us Sahih of Imam Muslim)

So we are required to restrict ourselves to the Ahkam Shari'ah in all of our actions irrespective of whether in determining an obligation e.g. prayer, the appointing of a Khaleefah, fasting in Ramadhan etc., a prohibition e.g. Zina, lying, the prohibition of ruling by Kufr etc., a permission e.g. eating and drinking, utilising technology, experimentation in natural sciences etc. or any other classification of Shari'ah rule such as the favourable (Mandoub) or disliked (Makruh). All of these would require evidence from the Qur'an or the Sunnah to determine the view of Islam and Hukm of Allah on any issue.

Hence after having determined that the resumption of the Islamic way of life by establishing the Khilafah is the vital issue that faces the Ummah we are required to look to Islam to determine the actions that we are required to undertake in order to re-establish the Khilafah, thereby bringing Islam back to the affairs of life.

So we must realise that for every human action there is a Hukm Shari'i, i.e. divine rule. For every Hukm Shari'i there is an evidence from the Qur'an and the

Sunnah or the Ijma'a of the Sahabah or indicated through Qiyas based upon the texts.

Ahkam Shari'ah deduced from the Daleel (evidences) that are definite. When scrutinising the Qur'an and the Sunnah we would find that there are certain rules whose evidence is indisputable and there is no room for Ijtihad. They are found in the verses of Qur'an whose meaning is Qat'i (definitive) and those Ahadith of the Prophet (saw) which are indisputably known to be from the Prophet (saw) (Mutawatir) and whose meanings are also Qat'i. These are Qat'i evidences which can only be understood in one manner and the rejection of which would lead a person to Kufr. For example, matters of Aqeedah such as the belief in Jannah (Paradise) and Jahannam (Hellfire), and the belief in the Day of Judgement are indisputable and are definitive parts of the Deen that we must believe in.

Similarly certain Ahkam Shari'ah are definitive and indisputable, and the rejection of these would be Kufr (disbelief).

For example the Qur'an and Sunnah contain numerous evidences concerning the obligation of the establishment of the regular Salah (prayer). The rejection of this obligation would be Kufr. An example of a Daleel for this would be when Allah (swt) said in Surah al-Mu'minun, "Verily the believers have attained the Success (in the hereafter), those who guard their prayers." (TMQ al-Mu'minun, verses 1-2)

Also the Hadith of the Prophet (saw) as narrated authentically in the Musnad of Imam Ahmed ibn Hanbal:

"The covenant between myself and yourself is the Salah whoever abandons prayer commits an action of disbelief" Hence the Hukm Shari'i is definitive on the obligation (Fard) of Salah.

Another example of a definite rule would be the prohibition of Riba (usury/interest) that has been established without any room for misunderstanding in the Qur'an when Allah (swt) said:

"And Allah has permitted trade but forbidden usury." (TMQ al-Baqarah, verse 275)

This amongst other evidences are clear and definitive in their import and can only mean the prohibition (Tahreem) of interest dealings in their totality, whether

this occurred through personal banking, the taking of IMF loans or the supporting of the IMF through donations.

Other examples of Ahkam that are indisputable are matters such as the obligation of fasting in the month of Ramadhan, the prohibition of Kuffar having authority in the Islamic lands such as al-Quds, the obligation of restoring the rule of Allah and the obligation of Jihad. All of these Ahkam are indisputable since they have Daleel that are definitive.

There is no room in these matters for any differences of opinions or divergences of views.

Ahkam Shari'ah deduced from Daleel that are indefinite Ahkam Shari'ah are also derived from evidences where there is room for interpretation regarding meanings, connection with the problem at hand and validity. This is where we are required to scrutinise the evidences further, since Allah (swt) orders the Muslims,

"Then if you dispute in a matter return it to Allah and His Messenger (saw)" (TMQ al-Nisa'a, verse 59)

Hence, in matters where the Daleel (evidence) is interpretable in more than one manner the utmost must be done in understanding the relevant evidences and weighing them up in light of the Qur'an and the Sunnah i.e. weighing up all the related evidences pertaining to the matter under discussion.

This process is known as Ijtihad. The Prophet (saw) guided the Sahabah to make Ijtihad as the methodology to extract the Ahkam Shari'ah from their Daleel. It has been narrated that when the Prophet (saw) sent Mu'adh and Abu Musa Al-Ashari to Yemen, he (saw) said, 'What are you going to rule by?' They said, 'If we don't find the rule in the Qur'an and the Sunnah, we will compare a case to another and whatever is closer to the Haqq, we will act upon it.' This analogy made by the Sahabah (ra) and approved by the Prophet (saw) described the process of Ijtihad in deriving rules. Also, it was narrated about him (saw) that, "When he sent Mu'adh as a governor to Yemen, he (saw) said to him, 'What are you going to rule by?' Mu'adh said, 'By the Qur'an of Allah.' The Prophet (saaw) then asked, 'If you don't find (the rule)?' He said, 'By the Sunnah of the Messenger (saw) of Allah.' The Prophet (saw) said, 'If you don't find (the rule)?' Mu'adh said, 'I exert my utmost and give my opinion.' The Prophet (saw) said, 'Alhamdu Lillah (Praise be to Allah) that He led the Messenger of Allah to that which Allah and His Messenger like." This Hadeeth clearly permits Mu'adh to perform Ijtihad. Moreover, knowing the Hukm Shari' (divine rule) is inexorably linked with Ijtihad to the extent that it is not possible to know the rules without it.

The Prophet (saw) said in one Hadeeth, "When the judge makes Ijtihad and he errs he gets one reward and if he hits the mark he gets two rewards" (Sahih al-Bukhari with a similar narration in Sahih Muslim)

So when the Mujtahid performs Ijtihad in order to extract a divine rule and exerts his utmost in understanding the evidences he will be rewarded whether he is correct or not. Hence in these areas it is natural for there to be differences of opinion as long as these different opinions are extracted by qualified Mujtahideen having exerted themselves in understanding the relevant evidences.

The following is an example to illustrate this point:

In a well known Hadith the Prophet (saw) is narrated to have stated, "There is no prayer (Laa Salaat) for the one who does recite the Fatiha of the Kitab in every single rakaa'a. " The jurists have differed in their understanding in the purport of this narration. Some have stated that the Prophet (saw) negated the validity of Salah (Sihhatus Salah), prayer without reciting Surah Fatiha and therefore it necessary to read it in every single prayer including behind the Imam. As this is the obvious meaning of the text and can not be understood in any other manner except with another Daleel. This understanding has been attributed to Imam Shafi'i.

Others have said that the expression laa salaah meaning 'no prayer' is not a negation of validity (Sihhah) but rather a negation of perfection (Kamala) as in the hadeeth authenticated by Imam Nawawi in his Arbaeen, "Laa yuminoo.....", "Not one of you has attained Iman until he loves for his brother what he loves for himself." Therefore the following of the Imam takes precedence over the reciting the Fatiha and therefore should not be done behind the Imam but only recited when prayer by ones self. This opinion has been attributed to Imam Abu Hanifah.

A third view exists and this view has been attributed to Imam Malik, which is that when behind the Imam one should only recite the Fatiha in the raka'at that the Imam is silent, but not recited when the Imam recites aloud i.e. the first two Raka'at of Maghrib, Isha and Salatul Fajr.

This example should illustrate how Ijtihad is actually based upon the Qur'an and Sunnah and does not merely mean using the mind to derive a rule.

Similarly we are required to scrutinise the ideas that are put forward as methodologies and whether they are actually the relevant Islamic evidences or whether they are Ijtihadaat.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:3.1 The Mind Is Not A Source Of Legislation

Next:3.3 The Method To Re Establish The Khilafah Requires Ijtihad

3.3 The method to re-establish the Khilafah requires Ijtihad

In order to arrive at the methodology to re-establish the Khilafah Ijtihad is required since this issue is a unique reality that is not comparable to any situation that the Muslim Ummah has come across in the past. This is because for thirteen centuries she lived in the shade of the Khilafah and under the authority of Islam. It is a unique situation that requires us to derive the Hukm Shari'i for this problem, from the Qur'an and Sunnah through a detailed process of Ijtihad. This should detail the steps to the re-establishment of the Khilafah, and thereby practically address the Vital Issue that Islam defined.

Hence what is required is to have detailed understanding of this Ijtihad like any other. For example, Salah is definitely Fard but the details of Salah are derived via Ijtihad. However it is still required to have a detailed understanding of its rules otherwise it would be impossible to know how to undertake the actions that are prerequisites for and components of Salah such as Wudu, Niyyah, Ruku and so on. Similarly it is required to have a detailed understanding of the method to re-establish the Khilafah otherwise one would not know Allah's (swt) Hukm on the matter, and as a consequence one would be unable to resume the Islamic way of life, by giving the Bay'ah to a Khaleefah to rule the Muslims according to Islam.

Likewise, if a Muslim was unaware of the rules of fasting he would be unable to fast properly. If he did not know the detailed rules of Zakah it would be impossible for him to implement this obligation. In the same manner, he would not be fulfilling Allah's (swt) command to re-establish the Khilafah unless he had derived the Hukm Shari'i connected to it. Vague statements, rhetoric, and slogans of just following Qur'an and Sunnah without understanding would never be enough.

Such vagueness is widespread. However, a recent occurrence is that the Islamic Ummah is becoming more able at seeing through it. For example, take the idea that the way for revival is via Jihad on the internet as that is where the power lies! This is not only a confused view of the world and how it works but also an

extremely dangerous conception of the key Islamic concept of Jihad. In actual fact, Jihad is the method to remove the physical barriers, such as the states and militaries, in the process of calling people to Islam. Jihad is not the Hukm Shari'i connected to the re-establishment of the Khilafah, and is definitely not fought exclusively over the internet, but in real life.

A further example to illustrate this point would be regarding cursory glances at one or two ayaat of the Qur'an and then building all arguments on this extremely selective foundation. This is done with the often mis-quoted verse of Allah (swt),

“Verily Allah will not change the circumstances of a people until they change that which is within themselves” (TMQ al-Ra'd, verse 11)

Subsequently it is argued that the situation of the Ummah will only change when Muslims start to rectify themselves individually, disconnected to the political reality.

This argument is flawed on many accounts. Firstly, the actual understanding of the Ayah is incorrect. Allah (swt) is describing the situation of a nation (Qawm) and if the nation sticks to the correct path then it will remain in His favour, if it abandons this then it will fall into disarray at which point the only way to rectify the nation again would be by returning fundamentally to the correct foundation and Millah (way) that it was upon, and that would be a radical transformation including every single aspect. The subject matter is clearly the nation and not the individual as the Ayah remains in the plural form throughout. The Mufasssireen emphasised the rulers as they represent what the society is upon and hence the rectification of the rulers and the political change would be a major aspect. Indeed, it has been narrated, “The people are upon the Deen of their rulers”. This interpretation is given by Imam Qurtubi in his Tafseer of the Qur'an Jam'iu Ahkam ul-Qur'an.

Secondly, this Ayah does not establish Hukm Shari'i connected to how to re-establish the Khilafah. Therefore to build actions upon it alone would be Haram. What would be required is an understanding of this Ayah, but also other Hukm Shari'i derived from the Qur'an and Sunnah regarding how to initiate political change. Then action would be mandatory.

Other instances which are also common are where evidences connected to other aspects of Islam are used in the discussion of how to change the Ummah. Whilst it is known that the Dhikr and Du'aa are important for the Muslims in order to remind them of Allah (swt) and are a form of spiritual strength and ammunition to the believers, they are not the Hukm Shari'i connected to creating political change. If any human problem were studied, such as the matter of economics

one would need to look at the relevant evidences connected to economic matters e.g. nature of properties, nature of lands, types of companies etc. If the problem at hand was a social problem connected to the relationship between men and women one would look at the relevant texts concerning the issue e.g. the Hadith of Khalwah, the permitted and prohibited instances of mixing, the concept of Mahram etc.

Similarly, when discussing the Islamic perspective upon creating political change it would be necessary to look at the relevant evidences connected to the subject i.e. political change. Hence one would find the Prophet (saw) himself spoke of how he (saw) and his Sahabah (ra) engaged in the struggle when he stated in a well known Hadith narrated by Abu Dawud,

“The master of martyrs is Hamza and any man who stands in front of a tyrant ruler and orders him (with good i.e. the implementation of the Deen) and prohibits him (from the evil of other than the Deen) and is slain by him”. (Authenticated by Ibn Hajr al-Hathami in Majmoo’ al-Zaaid)

So a detailed study of the relevant evidences and a derivation of the methodology suited to the current situation is required in order to practically resume the Islamic Way of life.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:3.2 Ijtihad

Next:4 The Invalid Methods

A widespread concept that is passed to the Islamic Ummah is the concept of the Tadarruj or ‘Gradualism’. This ‘methodology’ follows the logic that Islam is a Deen that is massive and it is impossible to radically implement Islam. Therefore one must seek to gradually implement the Shari’ah rules and this will take place over a long period of time gradually bringing Islam back to the life of the Muslims. This process would normally occur through sharing power with the existing government and through working within the system.

After which certain arguments are brought as a justification for this view such as ‘the revelation of the Qur’an was in stages and as problems arose the Qur’an addressed them in that manner’. The fact that Allah (swt) prohibited alcohol in three stages is quoted as an example of this gradualism.

A further argument is brought in by principles such as, 'That which cannot be completely attained should not be completely left'. Hence, it would be argued, some Islam is not as bad as no Islam, thus a gradual approach is acceptable.

It is important that the Islamic Ummah realises that none of these are legal (Shari'i) arguments in Islam and that this concept is not only invalid but contradicts definitive evidences in Islam. The first point to bear in mind is that the concept that Islam is impossible to implement would mean that Allah (swt) had sent an impractical Deen! This is in contradiction to the belief that Islam is the only practical Deen for mankind which Allah (swt), the Creator of the Heavens and the Earth, had perfected. Allah (swt) states in the Qur'an,

"Allah does not place a burden upon a person except that which he is capable of." (TMQ al-Baqarah, verse 282)

So Allah (swt) states that He would not place upon the Ummah an obligation that she couldn't achieve and was impossible for her, so the resumption of Islam is a possibility and a responsibility.

The idea that it is impossible to establish Islam radically is at the heart of this pragmatic and supposedly practical argument. This is not only in contradiction with Islam but is a flawed view of the reality of political change. It was a radical change, which the Prophet (saw) brought about 1300 years ago. It was also a radical change that brought the corrupt doctrine of Communism and also a radical change which brought about Capitalism in Russia in the early 90's to replace Communism, and if this is the case with the false Aqeedah and system then how can it be impractical for the correct Aqeedah. So the concept of the Islamic Revival being impractical is a false notion and reflects a defeatist outlook to the Ummah and towards Islam itself.

As for the claim that the Qur'an was revealed gradually and therefore can be implemented gradually, this is a statement that is in contradiction with the Qur'an and how it was revealed. Firstly the Qur'an was revealed according to the problems, questions, debates and political scenarios that occurred. This in Islam forms a branch of Ulum ul-Qur'an (Sciences of the Qur'an) known as the Asbab un-Nuzul (The causes of revelation).

As an example for this, the following is an incident that Bukhari has narrated (Vol. 6 No 109): 'Urwa narrated that Az-Zubayr quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet (saw) said, "O Zubayr, irrigate (your land) and then let the water flow to your neighbour. The Ansari said, "O Allah's Messenger (saw) he is your cousin." At

that the Prophet's face became red (with anger) and he said, "O Zubayr irrigate (your land) and then withhold the water till it flows up to your wall and then let it flow to your neighbour". So the Prophet (saw) enabled Az-Zubayr to take his full right after the Ansari provoked his anger. The Prophet (saw) had previously given an order that was in favour of both of them. Regarding this Az-Zubayr said, "I think that this verse was revealed in this connection,

"But no, (I swear) by your Lord! They have no Iman until they make you (O Prophet) the judge in all their disputes and then they find no resentment in their souls regarding your judgement and they utterly submit to it" (TMQ al-Nisa'a, verse 65)

Hence, any time a legal problem arose that required a Hukm the Qur'an addressed it. There are narrations wherein the Sahabah (ra) approached the Prophet (saw) and he kept silent until Allah(swt) revealed the Hukm on the issue. An example of this is what has been narrated by al-Bukhari. Jabir (ra) narrates that "the Prophet (saw) and Abu Bakr (ra) came on foot to pay me a visit (during my illness) at Banu Salama's (dwellings). The Prophet (saw) found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said to the Prophet (saw): 'O Messenger of Allah! What do you order me to do regarding my wealth?' Then the narration states that he was silent until the verses concerning inheritance were revealed. (al-Bukhari Vol. 6 No. 101).

So all judgments and rules that took place were always addressed by Islam and as soon as the Hukm was revealed it was implemented immediately. There were no instances of gradualism in implementing any of the divine rules. It is clear that there was no case where the Messenger (saw) ignored the Hukm of Allah(swt) and delayed its implementation, this would be tantamount to accusing the Messenger (saw) of ruling by other than that which Allah(swt) had revealed, which is Kufr.

The ruling by Islam and the prohibition of ruling by Kufr whatsoever are matters that are known definitively from Islam and are not open to interpretation. Hence, gradual implementation in authority, or in sharing authority, would not be allowed under any shape or form.

Allah (swt) has stated in the Qur'an,

"Whosoever does not rule by what Allah has revealed then such are the disbelievers" (TMQ 5:44).

Ibn Kathir in his Tafseer of this verse states the views of Ibn 'Abbas (ra) and many of the other Mufasireen that anybody who does not believe in the validity of the Shari'ah or even one rule of the Shari'ah that is known by Islam is a Kafir, and the ruler who rules by other than Islam and believes it acceptable is a Kafir, however the one who rules by Kufr acknowledging that he is doing so commits Kufr that is less than Kufr i.e. a major sin. (Ibn Kathir 'Tafseeru Qur'an Al Atheem' Vol. 2 pages 60-66). Hence the way of gradualism and power sharing is not permitted and is clearly not the method of Islam to create political change.

So it should be clear that any attempt at utilising the democratic structures that currently exist either through holding ministerial posts in governments that rule by Kufr would be prohibited. As would supporting Kufr political parties in their application of Kufr systems in the Islamic lands, in order to achieve some influence in the political decision making process. Similarly putting forth bills that attempt to apply some aspects of the Shari'ah rules and then voting on them would definitely be prohibited as this would be making the decision of man sovereign over the Hukm of Allah and this is something that is in complete contradiction with the Islamic Aqeedah.

So such ideas must be shunned and it should be realised that they are only barriers to the Islamic Ummah changing her situation and re-establishing the Khilafah.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:4.1 The Invalid Methods

Next:4.3 Fighting The Ruler

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Another view that is being addressed to the Ummah is the concept of fighting the rulers and that through military struggle Islam will return to the world stage. Again this is based upon a particular Hadith. It has been narrated from many sources including Imam Muslim that the Prophet (saw) said, "Do not challenge the people of authority unless you see explicit Kufr of which you have clear proof from Allah(from Islam)". Ibn Kathir in his Tafseer states that if the Khaleefah reverts to the rule of disbelief, he would be fought until he returned to the implementation of Islam and the Shari'ah.

Ibn Hajar in his Fateh al-Bari also states that if he becomes a Kafir, or changes the Shari'ah he should be fought and removed. This view is also mentioned in Nayl al-Awtar and supported by Imam Shawkani. That is, if the ruler rules by other than the Shari'ah he is fought until he either repents or is removed. However

that is the only situation that it applies to i.e. the ruling of a Khaleefah who resorts to the Kufr ruling and disobedience to Allah. It does not relate to the Khaleefah becoming tyrannical and also does not relate to his personality becoming corrupt. In which case obedience to him is binding and the Muslims should still pray behind him and fight Jihad behind him.

However, these Ahadith are not connected to the current situation. They are all connected to revolt and rising against the Khaleefah and are titled under the subject of 'Khurooj min al Khaleefah' i.e. rising against the authority of a Khaleefah or an Imam.

The current situation is not that of the Khulafaa' who used to rule by Islam and then turned away from Islam. The current problem is also not merely related to removing a ruler by killing him. Rather, entire systems of Kufr have been implemented over Muslims for over 76 years, none of the rulers have ever ruled by the Shari'ah and none of them are Khulafaa' within a Khilafah. The systems that they are applying are either monarchies or Capitalistic with some sort of democratic framework. Hence, the reality isn't that of removing a bad Khaleefah within an Islamic State. The reality is of uprooting an entire Kufr system, including it's ruler, to again establish Dar ul-Islam. The current rulers are not comparable in any way to Khulafaa' who have introduced one Kufr law into the Khilafah. Hence these Ahadith, which have always been understood in the context of Dar ul-Islam i.e. where Islam is implemented and the Muslims possess the security, do not apply upon the current situation. The reality which they address is that of removing a Khaleefah who rules with Kufr within the Islamic State, not that of uprooting an entire Kufr system merely by fighting and killing the ruler of that system.

The only situation that is comparable from the evidences is the establishment of the Islamic State for the very first time by the Prophet (saw) and the struggle which he (saw) went through in order to establish this State and change Dar ul-Kufr to Dar ul-Islam. This is the struggle which he (saw) referred to in the Hadith of Hamza and as is illustrated in the Books of Sunnah and Seerah. As that is the only instance in which a complete system of Kufr existed and was changed to a complete system of Islam. So the matter is regarding the changing of a system, not merely a ruler. The Ahadith of fighting, apply to changing a ruler i.e. a Khaleefah who has gone astray not a system, only the struggle of the Prophet (saw) in Makkah applies to the changing of a system. So military struggle is not the method of re-establishing the Khilafah.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:4.2 The Error Of Gradualism

Next:4.4 The Promise Of The Khilafah Leading To Non Action

Many of the Muslims have been struck by the affliction of fatalism. It is well known that the Prophet (saw) in many hadeeth foretold the domination of Islam over the world, including both the East and the West. There are also many narrations speaking of the return of the Khilafah. However these narrations for some have become a source of apathy where they advise the Muslims that they should not undertake political actions in order to establish the Khilafah rather they should wait for its promised return.

We need to realise the error of this view. In order to do that a clear distinction needs to be made between Aqeedah and the Promises of Allah (swt) and the Shari'ah rules which provide the stimulus and direction for the actions of the believer.

The subject matter of the Aqeedah is the subject matter of belief and creed. This refers to how the most basic questions that human beings must answer are understood. Such as 'what is the purpose life?', 'how did man appear in the universe?' and 'what happens after death and does life have any bearing upon it, meaning is there a relationship with this life and what is after this life?'. The answer to these questions form the belief, creed or Aqeedah of the Muslim. The primary concern of these questions is with understanding the reality of this Dunya. Hence, Muslims believe that Allah (swt) created man in order to worship Him and that He (swt) will account man in the Hereafter for every action undertaken in this life whether it was in obedience to Allah (swt), and following His guidance, or not. He (swt) sent Messengers for mankind with His guidance, which was conveyed to them through the Angels.

This Aqeedah alone does not direct any actions, albeit all actions must be based solely upon the Aqeedah. For actions Allah (swt) revealed guidance in the form of Ahkam Shari'ah. So the Islamic economic system, the Islamic ruling system as well as the way to worship Allah (swt) in the Ibadah cannot be comprehended merely through acknowledging the Aqeedah alone. Rather, Ahkam Shari'ah are needed. As a further illustration of this point, Muslims know and believe that Allah (swt) is Ar-Raaziq (the provider of sustenance). So He (swt) sustains the human beings and the animals and everything else in this universe. However this does not mean a Muslim should sit at home and wait for the sustenance (Rizq) to arrive automatically. Rather, one must follow the command of Allah (swt),

"Disperse in the Earth and seek from the Bounty of Allah" (TMQ al-Jumu'ah, verse 10)

As another example Muslims believe that Allah (swt) is An-Naaser (the helper). That is that victory lies in the hands of Allah (swt), yet Muslims are obliged in their actions to follow the Hukm Shari'i and prepare their forces due to the order of Allah (swt) in the Qur'an.

"..and prepare for them (the enemy) all you can of force" (TMQ al-Anfal, verse 60)

Hence it must be clear that all actions must be derived from Ahkam Shari'ah and are not neglected due to the belief and trust (Tawakkul) that Allah (swt) controls all things, which is in any case an unchangeable belief regardless of ones actions. In fact, a well known incident occurred with the Prophet (saw) and one man who left his camel untied said to the Prophet (saw) "I trust in Allah". The Prophet (saw) replied, "Tie it up and (then) have trust in Allah".

Hence despite having strong Iman in the victory being from Allah (swt) and knowing that Allah (swt) will establish the Mu'mineen (believers) in authority, Muslims must still perform the relevant actions that Allah (swt) obliged. Sitting back, not doing anything but hoping for the Victory, even if this is accompanied with many Du'aa is Haram. Struggle to implement this Deen, like the struggle of the Sahabah (ra) who struggled in the battlefield and challenged the leaders of the Quraysh is obligatory. Then it can be said to Allah (swt) on the Day of Judgement that one did ones utmost. This is what is demanded by the Shari'ah rules.

Whilst there are many Hadith that the Prophet (saw) spoke of the return of the Khilafah and Allah (swt) promising the believers of His victory, the Qur'an also obliges Muslims to follow and obey the commands of Allah (swt) related to the methodology of creating change. This is just like the Prophet (saw) who prepared for the battles and obeyed the Shari'ah rules relating to preparation. He (saw) did this whilst knowing that Allah (swt) had promised that Islam would dominate. The Sahabah too never waited around knowing that the Deen would dominate. Rather, they followed the Hukm Shari'i and remained firm in their Iman that Allah (swt) would give the victory and support He had promised them.

Similarly, today we are required to undertake the relevant set of actions in order to re-establish the Khilafah and we can not merely wait for the victory of Allah to descend. This would lead to the wrath of Allah on the Day of Judgement for neglecting to undertake an obligation i.e. a Wajib, not only a Wajib but one for which the Prophet (saw) was prepared to give his life for. So unless the Muslims realise this and give it the same value and proceed according to the Shari'ah rules the Deen will not be established in the lives of the Muslims nor in their societies as this can only occur through the struggle to re-establish the Khilafah in accordance with the Shari'ah rules.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:4.3 Fighting The Ruler

Next:4.5 Perfecting Oneself

An equally dangerous conception if not more so is the idea that we should seek to only perfect ourselves and this will somehow lead to a radical change in the systems that are being implemented by the state. This is in direct contradiction with the call for the Khilafah and is in direct violation of the Shari'ah rules. They are also in direct contradiction with the very message of Islam and the aim for which Allah sent down the Deen to Muhammad (saw), which came to dominate over all other ways of life.

Islam was revealed to the Messenger Muhammad (saw) and he conveyed it to the people. He did not have in him even a tiny amount of selfishness as he sacrificed all to carry the Da'awah to the people. For none of us would even have smelt the sweetness of Islam had it not been for the Da'awah that came before us. The Sahabah had the best teacher who cultured them with the correct understanding of Islam. They likewise carried Islam to people through their sacrifice in the Da'awah, the fruits of which we witness today.

Among the most dangerous ideas which has affected the Muslims and made them shun the Da'awah for Islam, is to look down upon those who work to keep the Munkar out of society, and hold in high esteem those who do not concern themselves with other than the perfection of their own Iman.

In fact how could a person's Iman be perfected if he only had Iman in part of what Allah revealed. Whose Iman is perfected who believes in the prayer and is motivated by it but disbelieves in the Zakah and so does not pay it? Allah condemns the 'picking and choosing' from his Deen. He says:

"Then is it only a part of the Book that ye believe in and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do." (TMQ al-Baqarah, verse 85)

So how can it be that some Muslims today can emphasise only some aspects of the Islamic Shari'ah and bring excuses to neglect the rest of Allah's Deen, particularly anything that is more than just individual Ibadah.

To claim that Muslims can improve their situation by isolating themselves from the affairs of society is false. Equally false is the notion that Muslims should just encourage each other to improve the individual personal actions to perfection before starting to discuss the affairs of society. These claims help the Kuffar to control the Muslims as we remain weak, never able to control our own affairs as we remain ignorant of how to manage them and defeat the Kuffar's conspiracies against us.

"And fear the Fitna (affliction, trial) which affects not in particular (only) those of you who do wrong, and know that Allah is Severe in punishment" (TMQ al-Anfal, verse 25)

The idea that Muslims should neglect calling the society to implement the Islamic rules in favour of performing individual Ibadah is warned of in this Hadith, as the selfish individualistic people do nothing to prevent the evil, but vainly concentrate on their own piety instead.

The Messenger of Allah (saw) was asked: "Will we be destroyed while there are righteous people amongst us?" He replied: "Yes, when the evil becomes great".

The Prophet (saw) said, "Any people amongst whom disobedience occurs, and they do not change it, are not more honoured and more secure than the sinners from the punishment of Allah sweeping them".

Ahmad and Tabarani narrated on the authority of Udai ibn Umairah that the Messenger of Allah (saw) said: "Allah does not punish the general public because of the wrong doing of specific people until they see the evil (committed) among them while able to stop it and they do not. If they do that, Allah will punish the specific people and the general public".

Abu Dawud has narrated on the authority of Qays ibn Abi Hazm: "After Abu Bakr had glorified and praised Allah, he said: O people! You read this Ayah but you do not understand it:

"O you who believe! Guard your own souls: If you follow the right guidance none can hurt you from those who have gone astray" (TMQ al-Maida:105)

'I heard the Messenger of Allah (saw) say: "The people when they see the tyrant and do not restrain his hands, Allah will be about to punish them all". And I heard the Messenger of Allah (saw) say: "Any people amongst whom sins are committed, and they could change them but they did not (change), Allah will be

about to bring a punishment which engulfs all.” [Abu Dawud: Book of Battles/3775]

And this is how Abu Bakr al-Siddeeq (ra) had understood the importance of obeying Allah in this matter of speaking about the rulers who corrupt the society. Did Muhammad (saw) not tell us to take the example of the Sahabah as they were the best generation?

The Messenger Muhammad (saw) said: “The example of the person abiding by Allah’s order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them get seats in the upper deck, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them’. So, if the people in the upper deck left the others to do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe” [Bukhari]

This shows the nature of ensuring that Islam is applied in the society and that is the means of protecting oneself and ensuring that the Deen survives. Hence the political mentality is something that every Muslim is required to possess and realise that he is responsible for looking after the affairs of the believers. This understanding is in direct contradiction with the corrupt concept of individual change only as the means of creating the revival in the Islamic Ummah.

The Messenger (saw) said, “There will be leaders over you, (who will do things) you recognise (as part of the Deen), and things you don’t recognise. Whoever recognised he would be relieved (of sin), and whoever denied (the wrong), he would be safe”.

Ahmad narrated on the authority of Abu Bakrah that the Messenger of Allah (saw) said, “If the people see the Munkar (evil, wrong doing) and they do not change it, Allah will take them with a punishment”.

How could we think that we would become better when Al-Bazzar and Tabarani narrated on the authority of Abu Hurayrah that the Messenger of Allah (saw) said, “You shall enjoin good and you shall forbid munkar, or Allah will empower on you the evil ones, then your best ones will call upon Allah and He shall not respond”.

Even this Hadith shows the error of the most pious people who neglect to command good and forbid evil and change the society.

Ibn Majah on the authority of Abu Saeed, Ahmad, Ibn Majah and Tabarani and Baihaqi on the authority of Abu Umamah, Ahmad and Nisa'i on the authority of the Tabi', Tariq ibn Shihab all narrated that the Messenger (saw) said : "The best of Jihad is a word of truth in the face of a tyrant ruler".

Imam al-Khateeb narrated in his book, History, and Imam Al-Khattabee narrated that Umar ibn Al-Khattab (ra) said: "By Allah, what Allah protects and prevents by the ruler is greater than what he will protect and prevents by the Qur'an". May Allah be pleased with him. (The Hadith of Al-Khateeb is Narration number 14284 in Kanz ul Ummal by Al-Muttaqi Al-Hindi)

Al-Baihaqi narrated on the authority of Ali (ra) that he said "the people will not be straightened except by an Imam (Khaleefah) whether he is good or bad". (Narration number 14286 in Kanz Ul Ummal)

Bukhari narrated on the authority of Qays ibn Abi Hazim that Abu Bakr (ra) entered on a woman from the people of Ahmas named Zainab. She said "Until when will we stay on this good matter (Islam) which Allah brought after the times of ignorance ?". Abu Bakr said "as long as your rulers straighten on it". May Allah be pleased with him. (Hadith number 2068 in Jami'al Usul by Ibn Al-Atheer.)

Al-Darmi narrated on the authority of Hayya ibnu Abi Hayya. She said...O slave of Allah (Abu Bakr): Until when will the ruling of Islam be like this? He said: "As long as your rulers straighten you". (Ibn Katheer said this isnad (chain) is hasan and good)

Abu Nu'aim narrated in his book "Hulyat Al-Awaliya'" on the authority of Abdullah ibn Umar, who said "The people in the Ummah will not suffer even if they were oppressors and sinful, if the rulers were guided and were guiding. But the people in the Ummah will suffer and perish even if they were guided and were guiding if the rulers were oppressors and sinful". May Allah be pleased with him.

Hence the Muslims should know that they are the guardians of the Ummah and that is the means of guarding themselves. There is no conception of individualism in Islam rather this is alien to the Islamic Ummah.

In fact it would keep the Ummah from realising the vital issue and re-establishing Khilafah and focus them purely around themselves. This is an extremely dangerous concept that in actuality would serve as an obstacle in the resumption of the Khilafah and would delay the Ummah from working for it.

Simply put how can someone create political change without working for it? How can we abandon the Ahkam connected to changing the evil that we see and accounting the rulers? How can we abandon working for the Khilafah and neglecting a portion of the Shari'ah rules?

Hence it becomes necessary to understand the Islamic methodology for establishing the Khilafah i.e. what has the Shari'ah rules laid down for the Muslim Ummah to follow in her quest to re-establish the Khilafah and bring the Deen of Islam back into life's affairs.

Reference: Th Method to Re-establish the Khilafah - HT Britain

“Verily in the Messenger of Allah (saw) you have the finest example”

The establishment of Political Parties

Allah (swt) states in the Qur'an,

“Let there arise from amongst you a group that calls to the Khayr (Islam), Enjoins that which is Ma'roof (right) and forbids that which is Munkar (wrong), and they are the ones who have attained Success”. (TMQ al-e-Imran, verse 104)

Allah (swt) calls for there to arise from amongst the Ummah (minkum) another Ummah i.e. another band of people like the Ummah but within the Ummah as it is a partative expression (Tabaeed) which indicates a block or section of the Ummah. It identifies the qualities of this block as being bound like the Ummah is bound but upon the forbidding of the Munkar and the enjoining of Ma'roof and the calling to the Khayr i.e. the whole of Islam.

Similarly any Jama'ah (group) would require an Amir as the Prophet (saw) stated in one Hadith, “If there are three of you in any part of the world appoint one of you an Amir”. Hence, this group would need to have a structure so that it can actually exist, as well as an understanding of Ma'roof and Munkar.

However, the establishment and maintenance of the Ma'roof and the Munkar can only be practically carried out through the State and it is impossible to do otherwise. Imam Qurtubi in his Tafseer has pointed out that only the Sultan has the ability of executing the Ma'roof and removing the Munkar by establishing the Hudood and through the framework of authority (Imam Qurtubi Jami'u Ahkam ul Qur'an vol. 4 page 47). This is because Allah (swt) states,

“Those who when we establish them (in authority) in the earth they establish the Salah, collect the Zakah, enjoin all that is Ma’roof and forbid all that is Munkar, and to Allah belongs the return of all matters”. (TMQ al-Hajj, verse 41)

Hence the work of this party is primarily concerned with ensuring that the Ma’roof are established in the society and the Munkar removed i.e. the work of such a Party is political and is of accounting the State to monitor that it is fulfilling it’s duties and carrying the call to Islam to the rest of the world through Da’awah and Jihad. Today’s situation is, however, that almost all the Ma’roof have been removed due to the absence of Islam and almost all the Munkar exist due to the absence of the state that implements Islam.

We have defined the vital issue of the Ummah as the re-unification of her lands and the ruling of her lands by Islam through the restoration of the Khilafah.

The root Munkar by which all the Munkar will be removed is the removal of Kufr and the Kufr systems, and the Mar’oof which will bring back every Ma’roof absent and the whole Deen of Islam is the Khilafah which would re-establish Islam in all walks of life and carry the Da’awah of Islam to the rest of the world.

Hence the work of the political party is to re-establish this Khilafah and carry the Da’awah of Islam to the rest of the world. It would need to take all the necessary steps in order to resume the Khilafah. So, for example, it must be acquainted with the details of the ruling, economic, social and educational systems and policies that Islam has laid down for without them it would be incapable of resuming the Khilafah. It would also have to be unified in understanding as a structure, otherwise it would never be able to work collectively as a Party.

This is based upon the Qaa’idah (principle) in Shari’ah ‘That which is necessary to achieve an obligation is in itself an obligation’. The question now arises as to the methodology of this political party and how it would be able to work to re-establish the Khilafah.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:4.5 Perfecting Oneself

Next:5.1 The Establishment Of Political Parties

The example of the Messenger (saw) demonstrates the only methodology of resuming the Khilafah and establishing an Islamic State, in other words changing Dar ul-Kufr to Dar ul-Islam.

Hence, a detailed understanding of how to derive the obligatory elements (Arkan) of the Methodology of the Prophet (saw) is needed. After this is clear it must be applied to our situation in determining the way to resume the Khilafah.

Emulating (Ta'asi) the actions of the Messenger of Allah (saw)

The principle of Ta'asi or emulating the actions of the Messenger (saw) has always occupied a section of the books on Usul when understanding the Sunnah of the Prophet (saw). The subject matter under discussion is how to emulate the Messenger (saw) in his behaviour and what value to give such emulation.

Allah (swt) states in the Qur'an, "Verily in the Messenger of Allah (saw) you have the finest example" (TMQ al-Ahzab, verse 21)

Also Allah (swt) orders the Prophet (saw) to say to the believers,

"If you do love Allah then follow me, and Allah will love you and forgive you for your sins and Allah is Ghafoor al-Raheem". (TMQ al-e-Imran, verse 31)

Hence Muslims are obliged to emulate and follow in the footsteps of the Messenger (saw) if the forgiveness of Allah (swt) and entering into Jannah is hoped for. Therefore, it is an obligation to emulate him (saw) and imitate him. However, Muslims are required to imitate him correctly and in the manner which Allah (swt) obliges us to do so. The following is a breakdown of his (saw) actions.

Af 'aal Jibiliyyah

These would be actions which are part of the nature of the Prophet (saw). So, for example Bukhari narrates that he (saw) would go red when he got angry. Also according to Imam Tirmidhi in his Shama'il, he (saw) would walk very quickly as though he was walking down a hill. These are permitted for us to copy out of love, as they were actions of the Prophet (saw), but they carry no legislative consequences, and thus fall under the Mubah (permissible).

Af 'aal Khassah

These are actions that were specific to the Prophet (saw). So, for example his wives in the Qur'an were prohibited from remarrying after being widowed,

whereas the believing women can remarry after their first husband dies or they divorce. He (saw) was also permitted to marry more than four wives whilst all Muslims are forbidden from this. He (saw) would fast day and night without stopping, but he prohibited the Muslims from doing so. Tahajjud was wajib upon him but Nafilah for all Muslims (al-Shakhsiyyat ul-Islamiyyah Vol. 3). Muslims are prohibited from following the Messenger (saw) in these matters. So one cannot pray Tahajjud as a Fard, nor can one prevent the Muslim women re-marrying after they divorce or become widows. Nor can Muslims marry more than four wives. Following the Prophet (saw) in any of these would be Haram.

Af 'aal 'Ammah/Tashri'a

These are the rest of the actions, speech or consent of the Messenger (saw) and carry legal consequences. So for example they may explain obligations, recommendations or permission. If the action that the Prophet (saw) was undertaking came as an explanation to a previous obligation (Fard) then that matter would become Fard. Allah(swt), for example, states in many Ayaat of Qur'an to establish the Salah at regular times. The Prophet (saw) stated in a well known Hadith that is narrated by Imam Bukhari, "Pray as you see me pray". So the fact that the Prophet (saw) repeatedly prayed in the same order (Tarteef) and in repetition (Ta'addud) explains the previous obligation and hence is obligatory itself. Also, Allah (swt) states,

"Whosoever amongst you witnesses the month let him fast". (TMQ al-Baqarah, verse 184)

The Prophet (saw) stated in a well known Hadith, "Fast when you see it (the moon) and stop fasting when you see it (the moon) and if it is cloudy then complete the thirty days" (Authenticated by Ibn Hajr al Asqalani in Bulugh ul-Maram). So this narration determines when to fast and when to stop fasting, thus explaining a previous order in the Qur'an and hence following the same rule i.e. the Fard of sighting the Hilal or the completion of the thirty days in order to begin fasting or end it.

Another example to illustrate this point is when Allah (swt) states in the Qur'an,

"The female and the male thief cut of their hands". (TMQ al-Ma'idah, verse 38)

It has also been narrated from 'A'isha (ra) in a Marfoo' narration in Imam Muslims Jami'u us-Sahih that the Prophet (saw) said, "There is no cutting except in one quarter of the Dinar". Hence this comes as an explanation of the initial rule.

Similarly, in the Da'awah the methodology was Fard on the Prophet (saw) and he was obliged to establish this Deen. This can be seen from the fact that he (saw) was prepared to give up his own life for it. He (saw) stated to his Uncle concerning the Mushrikeen, "By Allah, if they were to put the sun in my right hand and the moon in my left, on condition that I relinquish this matter, I would not relinquish it until Allah has made it dominant or I perish therein" (Imam Tabari in his Tareekh Vol. 6 par. 1179).

Hence the actions and statements which can be seen to be explaining this methodology would be deemed as obligatory elements of the methodology of resuming the Islamic way of life.

Qurbah (drawing near to Allah (swt))

Gaining the pleasure of Allah (swt) and getting closer to Allah (swt) is the purpose of the believer and the fundamental premise of all of his actions. Hence those actions which earn Allah (swt)'s pleasure and if omitted can lead to punishment are deemed as Fard. However, those which bring a Muslim closer to Allah (swt) but if omitted do not carry a threat of punishment are deemed as recommended or preferable acts, Mandoub. If the actions of the Messenger (saw) indicate getting closer to Allah (Taqarrub il Allah) then they are also recommended. So for example the Dhikr and Du'aa gain Allah's (swt) favour and are thus Mandoub. So, for example, it has been narrated from the Shama'il al-Tirmidhi that the Prophet (saw) used to commence eating with Tasmiyah (saying Bismillahir Rahmanir Raheem) this would serve as a reminder of Allah (swt) and would mean showing thankfulness and hence would be recommended.

Mubah (permissible)

As for actions which carry no indication of Qurbah or threat of punishment and reward, they would merely be Mubah (permitted) and Muslims would engage in them if they so wished. For example, he (saw) used scribes to preserve the Qur'an on date palm leaves. This style of preservation carries no reward or punishment hence it is Mubah. Other means such as CD's and Printing are similarly Mubah.

The relevance of this for the topic at hand is that one is able to distinguish those actions which he (saw) did as styles that weren't obligatory, from the obligatory (Fard or Wajib) actions, which he (saw) undertook as Fard and part of his methodology.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:5.1 The Establishment Of Political Parties

Next:5.3 The Prophets Methodology For Establishing The Islamic State

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“And Messengers before you were belied and yet they remained patient after their rejection and persevered until our Victory came to them” (TMQ al-An’am, verse 34)

Ibn Katheer has narrated from Imam Ali (ra): “When Allah commanded His Messenger (saw) to present himself to the Arab tribes, he went out to Mina accompanied by myself and Abu Bakr (ra) where we came to a gathering of the Arab tribes.”(Bidayah wan Nihayah Vol 3)

Hence, the Prophet (saw) started to approach the various different tribes and tribal leaders in order to secure the Nussrah i.e. the physical support so as to establish the authority of the Prophet (saw), which is practically the authority of the Deen. He went seeking military support from those that were capable of maintaining his (saw) authority and protecting the Muslims. An authority that would be able to ensure the implementation of Islam and the carrying of Islam across the world militarily.

Imam Tirmidhi narrates in his al-Jami’u that during the Ukaz forum the Prophet (saw) would communicate the glad tidings of Jannah and promises of success to those who believed and carried Islam. He would openly inform them that they would surely prosper, rule the whole of the Arabian Peninsula and subdue Persia if they professed Tawheed and accepted the authority of the Prophet (saw). Ibn Ishaq narrates from az Zuhri (ra) that the Prophet (saw) “Went to the Banu ‘Aamer bin Sa’sa’ah called them to Allah and offered himself to them: “Give me the support and protect me” (Ibn Hisham)). One of them by the name of Bayhara bin Firas said, ‘By Allah if I could take this young man from the Quraysh then I could conquer all the Arabs with him’. He then asked the Prophet (saw), ‘Do you think that if we followed you and Allah gave you the victory that we could have

the command after you?' He (saw) replied, 'The Command belongs to Allah, who places it where he wills..' Bayhara replied, 'Are we to expose our throats to the Arabs in your defence and then when you are victorious the command will go somewhere else? We do not need your Deen!' When this news reached one of the Shaykhs of Banu 'Aamer who was unable to make the Hajj, and consequently the meeting, he stated, 'Banu 'Aamer is there any way we can make this right? Is there any way we can regain this lost opportunity? By Him in whose hand is my soul no descendant of Isma'eel has ever falsified this. It is indeed the Truth! What happened to your ability to judge him?' (Also narrated by Ibn Hisham and Imam at-Tabari in his Tareekh volume 6 and also the Bidayah wan Nihayah of Ibn Kathir Vol 3 p. 139).

The Prophet (saw) also entered into discussions with Banu Sheeban bin Thalabah who stated that they would support the Prophet (saw) against the Arabs but not against the Persians. Again, the Prophet (saw) refused this conditional support as he (saw) was seeking an unconditional support against the whole of the world, a matter which indicates that he (saw) had a vision of spreading and conquering others with this Deen once it was established.

Also, Ibn Kathir has narrated in his Bidayah wan Nihayah from Abdullah ibn Ka'ab ibn Malik that, "the Messenger (saw) went to a branch of the Banu Kalb whose leader was Malih. He invited him towards Allah and then demanded protection (Nussrah), but they turned him down" (Bidayah wa-Nihayah Vol. 3 page 139).

Ibn Abbas (ra) narrated that Ali bin Talib (ra) told him, "When Allah, the Glorified, the Sublime, asked His Prophet (saw) to preach among the tribes of Arabia, he set out along with Abu Bakr (ra) for Mina. We went to one of the assemblies of the Arabian tribes. Sayyidana Abu Bakr came forward and paid Salam to them. He always came forward on such occasions because he was an expert in the lineage of the Arabs. He asked: "Which of the tribes are you". They replied, 'Rabiah'. 'Which branch of Rabi-'ah'? He again asked." Then a long Hadith has been transmitted in which it has been told (by Sayyidana 'Ali): "Then we went to an assembly of a tribe which was very dignified and quiet. A number of honourable and dignified old men were sitting there. Abu Bakr came forward and paid Salam." 'Ali further said, "He always came forward on all such occasions. Abu Bakr asked them, 'Which of the tribes are you?' They said, "We are Banu Shaiban Tha'libah.' Then Abu Bakr told the Messenger of Allah (saw) 'May my parents be sacrificed for you, none besides them is more honourable in this tribe.' Maruq ibn Amr, Hani ibn Qabisah, Mathanna ibn Haritha, and Nu'man ibn Sharik were also present in that tribe. Mafruq ibn Amr was closely related to Abu Bakr. He was the most eloquent person of them. Two locks of his hair (i.e. braid) came down to his chest. In that assembly he was nearest to Abu Bakr. Abu Bakr asked them, 'What is your number?' They said, 'We are one thousand in number; and one thousand is not a little figure.' 'What about your defence?' asked Abu Bakr. 'We always struggle (and defend ourselves), for every nation is bound to keep on struggle.' Then Abu Bakr asked, 'What about (the result of) the battle between you and your enemies?' Mafruq said 'When we fight, we are in one of our furies and the battle is enraged. We take care of the horses, used in the battle, more than our children; and prefer weapons over the milk-animals. So far as the victory is concerned, it is from Allah. Sometimes we gain victory, sometimes they gain victory.

I think you belong to Quraysh.' Then Abu Bakr said, 'I think you would have been informed about the Messenger of Allah (saw)' After nodding towards the Holy Prophet, he said, 'That's he.' Mafruq said, 'We have received the news.' Then he turned his attention towards the Messenger of Allah (saw) and asked, O my Quraysh brother. Towards which thing do you invite?' On this the Messenger of Allah (saw) came forward and sat down over there while Abu Bakr remained standing shadowing over him with a piece of cloth. The Messenger of Allah (saw) said, 'I call you to bear witness that none is worthy of worship besides Allah. I am the Messenger of Allah; and that you shelter and protect me; and help me until I discharge the duty placed upon me by Allah. The Quraish have openly violated Allahs' commands, refuted his Messenger, and have contented with the falsehood instead of the truth. And Allah is the One, who is the Self-sufficient, the Praiseworthy.' He further asked, 'What do you preach again? O my Quraish brother!' Then the Messenger of Allah recited the following verses:

" Say: 'Come, I will rehearse what Allah hath (really) prohibited you from': join not anything as equal with him... Thus doth he command you that ye may be righteous." (TMQ al-An'am, verses 151-153)

Mafruq again enquired, 'Tell me something more about your preaching, O my Quraish brother! By Allah this speech is not of anyone who inhabits the earth. If it were theirs, we should recognise them'. On this the Messenger of Allah (saw) recited the following verse,

'Allah commands justice and the doing of good. And giving help to kith and kin. And forbids evil deeds, Munkar and rebellious actions. He admonishes you so that you may take heed.' (TMQ al-Nahl, verse 90)

Mafruq said: 'Oh Quraishi! By Allah, you have invited towards high values and best of the deeds. That nation has intentionally violated the Truth, who refuted you and revolted against you.' Then Mafruq talked in such a way as though he wanted Hani bin Qabisah as well to take part in the discussion, and said, " He is our leader, Hani ibn Qabisah. He is our religious leader. Hearing that Hani said, 'O Quraish brother! I heard your speech and testified it. Our decision may be defective if we decide to give up our religion and follow you in this first meeting. You know that we have neither met before this, nor we hope to meet again in (the near) future. Therefore, give us a chance to think over your mission, otherwise it is possible that we would take a wrong decision. Let us have a serious thought over this because hurriedness may be a cause to err.

We have a nation with us. It is improper for us to take a decision in such a case without having their confidence. You, please go back now, think over it and let us have a thought over this as well.' He (ie. Qabisah) also adopted such a way as though he wanted Muthanna ibn Haritha as well to take part in the discussion. Then he introduced him by saying, 'he is Muthanna, our leader and commander in the battlefield.' Muthanna said, ' O my Quraish brother! I also heard your speech and admired your talks. I was rather amazed with your teachings. The answer from my side is similar to the one given by Hani ibn Qabisah. We live in such a place which is surrounded by two valleys on its two sides, one of that is Yamamah and the other Samawah'.

The Messenger of Allah (saw) asked, 'What do you mean by these two valleys?' He replied, 'One of them is the desert of Arabia and the barren hills; while the

other is the land of Persia having the canals of Kisra (Chosroes). We have a treaty with Kisra (the Persian Emperor) due to which we are staying there. According to the treaty we are not authorised to raise any new movement or give asylum to such a person who initiates a new movement. It is possible that your mission might be disliked by the Emperor (of Persia). An offender is sometimes pardoned and his excuse is acknowledged in Arabia but this is not the case of the Persians. An offender is not pardoned there and his excuse is not accepted. If you need our help [and shelter] in the Arabia, we are ready for that.' The Messenger of Allah (saw) said, 'I think you do not show any reservation in replying me, provided you are true in your statement. Only that person supports Allah's religion, who is protected from all sides.' Then the Messenger of Allah (saw) holding the hand of Abu Bakr (ra) got up from there.

(Transmitted by Abu Na'im in "Dala'il-al-Nubuwwah", p.96. It has been related by Ibn Katheer "Al-Bidayah" Vol 3 page 142: Transmitted by Abu Na'im; In the Saheeh of Imam al Hakim; and also the Sunan Baihaqi. The narration here is Abu Na'ims)

It has been narrated that the Prophet (saw) persisted and went to over 40 tribes in order to seek the Nussrah before he succeeded with the people of Madinah. This repetition, consistency and the Prophet's (saw) non-acceptance of any conditions such as those presented by Ban 'Aamer and Banu Sheeban, despite the fact that it was connected to the obligation of establishing the authority for Islam, which had been defined by the Prophet (saw) as a life and death issue, indicate the Shari'ah rule of seeking the physical support (Nussrah). Also, this indicates that it is an integral part of the method to establish the Islamic State.

The Nussrah from Madinah

The tribes of the Aws and the Khazraj, who were the power brokers of Madinah, finally gave the support (Nussrah) to the Prophet (saw) and thus came to be known as the Ansar (helpers). Ibn Hisham narrates that the Prophet (saw) met with the leaders of the Aws and the Khazraj at al-'Aqabah before the Hajj and took the pledge from them. This pledge is known as the Bay'atul-Harb (The Pledge of War). Before they took the pledge at-Tabari (Vol. 6 Par 1220) narrates that al-'Abbas was the first to speak in the negotiations. Al-Bara' of the Ansar narrates that al-'Abbas addressed the Ansar saying, "O people of Khazraj (meaning Aws and Khazraj in Arab custom) ...if you think that you can fulfil your promises which you made and defend him (meaning the Messenger (saw)) against his enemies, then assume the responsibility which you have taken upon yourselves. If you are going to abandon him and hand him over after he has come to you, then leave him now, for he is honoured by his people and safe in his land'. We said to him we have heard what you have said. Speak now Messenger of Allah and choose what you want for yourself and your Lord. Then the Messenger of Allah (saw) spoke to us and recited of the Qur'an which made us desirous of Islam. Then he(saw) said 'I will enter into a contract of allegiance with you, provided that you protect me like you protect your women and children'. Then al-Bara' took his hand and stated. 'By Allah we will protect you like we would our womenfolk. Administer the oath of allegiance to us, O Messenger of Allah, for we are men of war and men of coats of mail. We have inherited this from generation to generation'. The Prophet (saw) gave the pledge 'I will wage war against whom you wage war against and declare peace with

whom you declare peace, my blood is your blood and my pact is your pact' (Ibn Hisham)). At-Tabari then mentions that the Prophet (saw) asked them 'Bring forth from amongst yourselves twelve chiefs'. Later on, after the pledge was given the Quraysh asked the Aws and Khazraj if such a pact had taken place. The Mushrikoon from the tribe who weren't present stated that they knew of no such agreement. In fact, when the Prophet (saw) migrated to Madinah he did so in secret.

The purpose of the Prophet (saw) contracting this Nussrah was to establish the Islamic State in Madinah through gaining the power of the people of support (ahl un-Nussrah). The ahl un-Nussrah were to establish the State in Madinah after the Prophet (saw) found that he could not gain enough Nussrah in Makkah to establish the State there. The criteria for ahl un-Nussrah used by the Prophet (saw) was that they should be physically powerful enough to not only establish the State in their land, but also to defend it against foreign enemies. This is why he(saw) didn't approach tribes such as Banu Ghifaar despite the fact that they had embraced Islam through the work of the Sahabi Abu Dharr al-Ghifari (ra). This also explains why the Prophet (saw) refused the support of Banu Sheeban who could not guarantee the defence of the State against the Persians.

When the Prophet (saw) emigrated to Madinah the ahl un-Nussrah (Aws and Khazraj) came out wearing the leopard skin and swords i.e. war clothing, so as to establish the rule of the Prophet (saw) and fight any resistance. The Jews of Madinah realised then that this was a pre-planned matter. The Prophet (saw) had taken authority without allowing the enemies to make any preparations against him, he(saw) had orchestrated a coup d'état. 'Abdullah ibn 'Ubay ibn Salul who, before this, was to be the King of Yathrib (Madinah) went to the Quraysh and, according to Ibn Hisham, stated to them that his people had never made such a decision without consulting him before. Indeed, the coup d'état had allowed the Prophet (saw) to enter Madinah as its new leader.

Hence the actions, in this stage of the political party, would be the following:

- i) Continuing to call people to Islam not through force but intellectual discourse.
- ii) Continuing to culturing those who respond with a strong understanding of this Deen and strong Iman in order to carry the Da'awah and shoulder the responsibilities.
- iii) The Intellectual and Political struggle. This manifests itself into the adopting of the interests of the society and highlighting the corruption of the system and illustrating the Islamic system. Also by exposing the rulers and how they are not looking after the affairs of the people. In the current reality it would be exposing the plans of the Kuffar colonialists.
- iv) Seeking the support from those capable of removing the present authorities and establishing, securing and maintaining the Islamic ruling i.e. militarily capable. This support must be from those who embrace Islam i.e. Muslims and unconditional.

This last point would normally be done by the party seeking to access the military in order to take the authority. This would be after establishing the public opinion for the implementation of Islam through the intellectual and political struggle, so that the Ummah sees this as her political aim and the means of her

salvation. After this the military would be capable of establishing the authority of Islam. Hence a coup d'état would be the manifestation of the political change that the Islamic political party had inspired in the people and the practical support in order to actually carry Islam through Da'awah and Jihad to the rest of the world.

Some Important Distinctions It must be clear however that there are certain distinctions, which would need to be made between this method and the current situation:

i) The most important distinction is that Muslims today are not directed by Allah(swt) as the Prophet (saw) was. Hence, the Starting point (Nuqtat al-Ibtida') of the Da'awah is from wherever the Party began in the Islamic world, and this is also where the culturing stage started from. Also, the Prophet (saw) was ordered by Allah (swt) when to enter the interaction stage, the Muslims of today were not. Hence, according to the Shari'ah principle 'Whatever is necessary to accomplish an obligation is in itself an obligation', the Muslims of today were required to attempt to enter the interaction stage when as a political party they were capable. If they were unsuccessful, so for example if the members of the party abandoned the party or were killed making them incapable of interaction, then the party would have to retreat back into the stage of culturing. This delicate point is the point at which the party attempts to launch itself into the society. If it is successful then it will have entered the society and the interaction stage. This is the Launching point (Nuqtat al-Intilaq).

ii) Today, Muslims are combating a set of Kufr concepts and thoughts in the Da'awah that are different to those that the Prophet (saw) faced, although the way in which it would be done would be the same, intellectually and politically. So he (saw) was dealing with the idols of al-Lat and 'Uzza while today one deals with idols of democracy and the kingship of man against Allah(swt). He (saw) was dealing with concepts such as infanticide whilst today one deals with ideas of feminism, secular human rights and freedom. He (saw) was dealing with the Deen of the Mushrikeen, Jews and Christians whilst today one deals with Capitalism and Socialism. Also, the Prophet (saw) was struggling against the tribes of the Quraysh and their leaders. The struggle today would be against the colonialists and their agent rulers in the Islamic World.

iii) Another difference is related to the power. The power during the time of the Prophet (saw) lay with the powerful tribes and their leaders. However, today, in most cases, this power lies in the militaries of the Muslim countries. This affects where one seeks the Nussrah from. After reaching this point, known as the support point (Nuqtat al-Irtikaz) the party would enter into the final stage which is that of seizing the power and implementing Islam, carrying it to the rest of the world via the Da'awah and Jihad.

This is the ways in which the differences impact the contemporary Da'awah, however the methodology that has been derived from the Shari'ah evidences is the same and is the only practical method Islam has laid down in order to establish itself.

So the Islamic political party would have to proceed on this path not deviating off it by a hairline. If it did so it would be a deviation from the Shari'ah methodology that has been established through correct Ijtihad. This was the Sunnah of the

Messenger of Allah (saw) and is no different from the rule of Salah or any other obligation that Allah has prescribed and the Messenger (saw) elaborated for us.

It is the only way that the Ummah can attain her revival and Islam can return to dominate life's affairs, as it is only the Khilafah that can ensure the existence of Islam and this is the only methodology that Islam has laid down.

Reference: Th Method to Re-establish the Khilafah - HT Britain

[Prev:5.5 The Second Stage Of The Daawah The Interaction Stage Dawr Al Tafaal](#)

[Next:5.7 The Third Stage Of The Daawah The Stage Of Ruling](#)

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It is necessary that the Islamic political party is clear upon the nature of the Islamic system and also the way in which the state carries the Da'awah. Indeed the Islamic political party would have to have a very clear adoption upon a host of matters including the following:

The nature of the ruling framework, its structure and function, its application of the Shari'ah rules, a detailed understanding of the nature of the judiciary and how it performs its key functions. The economic principles and system in an elaborate manner and the State revenues, the way in which to manage the economy, its resources, the nature of the taxation systems and state relationship with the private companies and individuals as well as the nature of state properties and funds, such that it is capable of developing an economic policy effectively in accordance with the Shari'ah and what they demanded in terms of obligatory and necessary expenditure. The reality of citizens under the State, for both Muslims and non-muslims. The nature of the application of rules upon both Muslims and non-muslims amongst many other matters.

A draft constitution would be required in order to both visualise the Khilafah state and also for immediate implementation for when the Khilafah is established.

Hizb ut-Tahrir has adopted a detailed constitution and also elaborated upon their evidences and application in a book entitled "Muqadimat ud Dustoor aw asbab al Muwajjabba", The Introduction to the Constitution or the reasons which make it Obligatory. The book also elaborates upon each key aspect of the ruling, economic, social systems and educational and foreign policies that have been mentioned in the constitution. The following is the first article of a draft constitution outlining the foundation of the Khilafah state and the necessity for the application of Islam in every single aspect and the carrying of the Da'awah.

Article 1: The Islamic Aqeedah (creed) constitutes the foundation of the State. Therefore, nothing is permitted to exist in the State's structure, regime, accountability, or any other aspect connected with the State, that is not taken from the Islamic Aqeedah as its source. The Islamic Aqeedah is also the source for the State's constitution and canons. Consequently, nothing related to the constitution or canons is permitted to exist unless it emanates from the Islamic Aqeedah.

The State is born by the initiation of new ideas that establish its foundation and structure. In addition, the power and authority in the State change as these ideas change. If the ideas become concepts and are well understood and believed in, then they affect the human being, who then behaves and proceeds through life according to these concepts. The viewpoint of benefits change as the perspective on life changes, and authority and power constitute the mechanism that supervises and administers these benefits. A unique idea that establishes a particular perspective on life forms the basis of the State as well as the fountain of its power, authority, systems and constitution. Because this particular idea about life is manifested in a group of concepts, standards and convictions, this group is considered the foundation while the authority is a caretaker of the affairs of the people, as well as the supervisor who sees that the caretaking of the people are carried according to this group of concepts, standards and convictions. This group of ideas establishes in totality the view of life and, according to this, the view of caretaking is established, and the power carries out those functions. From this understanding the State is defined as "A body (or entity) established upon a group of concepts, standards and convictions that a group of people embrace, which exercises its authority to preserve and safeguard those ideas." The group of ideas that the state is built upon either stems from a fundamental thought or no unique thought. If the group of ideas is built on a fundamental thought, then it would have a strong foundation with unshakable corners. In such a scenario, the state would be established upon a unique thought which provides the sole source of all its concepts, sentiments, constitutions and systems. If the state is not established upon a fundamental thought, then it would have a weak foundation that could be toppled easily or colonised by outside entities. Such a weak foundation would be easily subjected to foreign ideas and concepts, which would eventually invite the way for outside forces to destroy its body.

The Islamic State is built upon the Islamic Aqeedah because the group of concepts, standards, and convictions that the Islamic Ummah has accepted emanates from an intellectual creed. The Islamic Ummah accepted this creed and believed in it as an intellectual one by taking its definitive and conclusive proof. Upon this intellectual belief, the Muslims are obliged to submit completely to the Islamic Aqeedah in its entirety and to make the Islamic creed the sole basis of their lives, their standards, their thoughts and concepts, and their sentiments.

As a result, this Aqeedah establishes the Ummah's overall idea about life and the basis of its viewpoint on life. Also, the Ummah's view of benefits results from it, and from this Aqeedah, the Ummah takes the group of concepts, standards and convictions. Therefore the Islamic Aqeedah is the basis of the Islamic State.

Moreover, the Islamic State was established by the Messenger (saw) on a specific basis. As a result, this basis must be the foundation of the State at any time and place. When the Prophet (saw) established the authority and took over the rule in Madinah, he established it on the Islamic Aqeedah from the first day even though the verses that deal with legislation were not yet revealed. The Prophet (saw) established the foundation of the Muslims' life, the judgments, relations and affairs of the people, as well as authority, power and ruling, upon the saying: "There is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah." The Prophet (saw) also ordered Jihad and made it an obligation on Muslims to carry the Islamic Aqeedah to all people. Upon this mechanism, the Islamic State was able to propagate Islam to the world and expand its spheres while protecting its frontiers and safeguarding against any attempt to undermine its foundation. The Prophet (saw) said in one Hadith, "I was ordered to fight all the people until they say, 'There is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah.' If they say it, then their blood and money are immune and secure from me except by their (money and blood) rights." Islam mandated upon the Muslims the authority to implement the Ahkam Shari'ah. The rulers are designated by the Ummah to carry out this responsibility, Allah (swt) made it an obligation upon the Muslims to ensure that Islam would be implemented in its entirety by questioning the rulers, bringing the State and its officials to account before Islam, and maintaining the intellectual thoughts and the Islamic concepts among the people. Allah (swt) mentions the obligation of the Muslims to have a party or group to perform this function:

To maintain that the obedience and loyalty remains to Islam, Allah (swt) ordered the Muslims to obey the rulers only as long as they perform their appointed task of implementing the Islamic rules and to refer to the Ahkam Shari'ah regarding any issue or situation. Many Ahadith establish Islam as the only criterion for obeying the ruler as well as instructing the Muslims to detach themselves from the rulers if they cease to implement Islam.

'Auf ibn Malik narrates, "The Messenger of Allah (saw) said, 'The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessing upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you.' It was asked, 'Shouldn't we overthrow them with the help of the sword?' He said, 'No, as long as they establish the Salah among you'" (Muslim). In this Hadith, the word Salah indicates the rule by Islam.

All of this furnishes the proof that the foundation of the state is the Islamic Aqeedah which the Prophet (saw) established his State upon, ordered the Muslims to protect by Jihad, and obliged the Muslims to fight to maintain it as the foundation of ruling and authority. Based upon these evidences, the first article was put forth.

All matters, whether big or small, important or unimportant, valuable or invaluable, must be approached, examined and resolved based upon the Islamic Aqeedah. Any idea, thought, concept or law that is taken from human intellect, human judgment or any other source than the Islamic Aqeedah and not derived exclusively from the Ahkam Shari'ah is not acceptable. Concepts such as pragmatism, realism or any such idea that make the human being the source of rules and thoughts has no basis.

Also, Islam is a complete system that must be implemented in its entirety. Allah (swt) prohibits any partiality when it comes to Islam. Because the Islamic State is based entirely on the Islamic Aqeedah, such concepts as gradual and partial implementation of Islam are not acceptable. Implementing 20% of Islam would mean implementing 80% Kufr, and Islam rejects any such notion.

The concept of democracy must not be adopted by the State because it contradicts the concepts that emanate from the Islamic Aqeedah and it does not emanate from the Islamic Aqeedah. Democracy comes from the term Demos Cratos, which means 'Sovereignty to the people'.

Concepts such as nationalism, patriotism and any other form of Asabiyyah (pride in family, tribe, or origins) have no place in Islam because they do not emanate from the Islamic Aqeedah and the Islamic concepts contradict them totally as well as show their dangers. In many Ahadith, the Prophet (saw) strongly emphasises Islam's prohibition of any form of Asabiyyah. Regarding the second part of the article, its proof is that the constitution is the fundamental law of the State. The proof that Allah (swt) has ordered the ruler to implement the Ahkam Shari'ah is well established in the Qur'an and the Sunnah. Allah (swt) says:

"Nay, by your Lord. They will not be believers until they make you rule in all that concerns them, and find no resistance in their hearts, and submit with full submission." (TMQ al-Nisa'a, verse 65)

"And so rule between them by what Allah has revealed and follow not their vain desires..." (TMQ al-Ma'idah, verse 49)

Also, Allah (swt) made the State's legislation confined by the revelation of Allah and warned against ruling by other than Islam:

"...And whosoever does not rule by what Allah has revealed, they are the Kafirun (Disbelievers)" (TMQ al-Ma'idah, verse 44)

Furthermore, the Prophet (saw) mentioned that anything not derived exclusively from Islam, even if it is similar to Islam, is not accepted. Narrated by 'A'isha (ra), "The Prophet (saw) said, 'Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with Islam), then that deed will be rejected and will not be accepted.'" (Bukhari)

All of this proves that the legislation of the State is confined to what emanates from the Islamic Aqeedah and what is derived solely from the Ahkam Shari'ah.

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:5.7 The Third Stage Of The Daawah The Stage Of Ruling

Next:6 The Return Of The Khilafah

"Prophethood will last with you for as long as Allah wants it to last. Then He will end it if He wishes to end it. Then there will be Khilafah according to the method of Prophethood, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be a hereditary rule, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be a Khilafah according to the method of Prophethood." Then he (saw) fell silent"

The Return of the Khilafah

Imam Ahmad in his Musnad (volume four page 273) narrated from al-Nu'man Ibn Bashir (ra) as saying that the Prophet had stated, "Prophethood will last with you for as long as Allah wants it to last. Then He will end it if He wishes to end it. Then there will be Khilafah according to the method of prophethood, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be a hereditary rule, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be a Khilafah according to the method of Prophethood." Then he (saw) fell silent" The Messenger of Allah (saw) has foretold the return of the Khilafah after its demise and destruction. Today we are witnessing the

oppressive rule that the Messenger of Allah (saw) informed us of, however we are also nearing the return of the Khilafah that is upon the Minhaj of the Messenger of Allah (saw) that he (saw) stated would once again return.

Indeed we should realise that the increased oppression that the believers and the carriers of the Da'awah to Islam and the establishment of the Khilafah are facing is only a sign of the return of the Khilafah and the hypocrite rulers acknowledgment of this. We should take confidence and increase our steadfastness, patience and perseverance against such tyrants from the words of the Messenger of Allah (saw) as narrated from Imam Ahmed in his Musnad on the authority of Maqal ibn Yasar who said that the Messenger of Allah (saw) said, "Tyranny will not be long in appearing after I am gone. Whatever tyranny appears, a like amount of justice will go, until people are born under tyranny who have never known anything else. Then Allah will bring justice, and whatever justice comes, a like amount of tyranny will go, until people are born under justice who have never known anything else." We are now upon the brink of the return of the Khilafah. There are many narrations and prophecies concerning its return. Indeed the Messenger of Allah (saw) foretold that the rule of Islam will return and also that it will take its place in al-Quds, as the seat of the Khilafah will be in al-Quds.

In the book of Ibn Asakir entitled the "Great history of Damascus", Yunis Ibnu Maysara Ibnu Halbas is reported to have said: The Messenger of Allah (saw) said: "This rule (i.e. the Khilafah) will be after me in Madina, then in Al-Sham, then in the peninsula, then in Iraq, then in Madina, then in Bayt Al-Maqdis (Al-Quds), and when the rule is established in Al-Quds, that would be its place, and thereafter nobody will be able to remove it." The Ummah has witnessed the seat of the Khilafah moving from Madina, al Sham, Iraq and Madina in the times of the earlier Khulafa'. Insh'Allah when it returns again it will take al Quds as its capital! Ibn Sad and the author of Kanz ul Ummal 14/252 both narrated that Abu Umayra Al-Mazani said: The Messenger of Allah (SAW) said: "There will be a Baya'a of guidance in Bayt Al-Maqdis." Ahmad in his Musnad (5/288), Abu Dawood in his Sunan No 2535 and Al-Hakim in Al-Mustadrak extracted the following Hadith: The Messenger of Allah (saw) said, "When the Khilafah comes to the Holy land, this would mean that the earthquakes, the calamities and the major events are imminent, and that the Hour will then be nearer to people than my hand is to your head." Al-Hakim in Al-Mustadrak 4/468, Ahmad in his Musnad 2/84 and Abu Dawood in his Sunan, under number 2482, reported that the Messenger of Allah (saw) said: "Two immigrations will take place, and the latter will be to the place where your father Ibrahim may peace be upon him had immigrated." The first Hijrah was that of the Messenger of Allah (saw) at the establishment of the first Islamic State that lasted 1342 years, Insh'allah the next will be with the resumption of the Khilafah. We can be assured of the return of the Khilafah, indeed the Khilafah would be a prosperous one and a mighty one that will unify the Islamic land and carry Islam to the rest of the World.

Al-Nawawi in his book entitled Sharhu (explanation of) Muslim (18/38-39) and in the Musnad of Imam Ahmad 3/317 the following Hadith was reported on the authority of Jabir: The Messenger of Allah (saw) said: "Among the last generation of my Ummah, there will be a Khaleefah who will scatter the money without counting it. In another report the Messenger of Allah (SAW) said, "When the end of the world is near, there will be a Khaleefah who would divide the money without counting it." The following Hadith was extracted by Muslim in his Sahih according to Sharhu al-Nawawi (chapter 18 page 13), Abu Dawood in his Sunan (Hadith 4252), Al-Tirmithi chapter 2 page 27), Ibnu Majah (2952) and Ahmad's Musnad (chapter 5 pages 278 & 284) and Al-Hakim in Al-Mustadrak (4/ 479), on the authority of Thawban: "The Messenger of Allah (SAW) said, "Verily Allah has cornered (i.e. gathered together) the earth for me, so I saw its eastern and its western parts. And verily the authority of my Ummah will reach the parts of the earth which have been shown to me." In the Musnad of Imam Ahmad 2/176, and that of Al-Darimi (chapter 1 page 126), and in Al-Mustadrak of Al-Hakim (3/422) the following Hadith was extracted on the authority of Abu Qabil who said: "We were at Abdullah ibn Amr ibn Al A's, and he was asked: Which of the two cities would be conquered first, Constantinople or Rome? So Abdullah asked for a box to be brought, and from it he took out a book and then said: We were once gathered around the Messenger of Allah (SAW) writing, and he (SAW) was asked: Which of the two cities would be conquered first, Constantinople or Rome? The Messenger of Allah (SAW) replied: The city of Heraclius will be conquered first (meaning Constantinople)".

The first conquest mentioned in the Hadith has already been achieved, i.e the conquest of Constantinople, under the leadership of the Khaleefah Muhammad Al-Fatih, and this was 800 hundred years after the Messenger of Allah (saw) had foretold it. With the help of Allah, the second conquest, i.e. that of Rome, will be achieved soon.

O Muslims! Allah has promised the victory to those amongst who have a strong unshakeable Iman and work for the Deen in order to make the Raya (flag) of La ilaha ill Allah the highest.

In Surah al-Nur, verse 55 Allah (swt) promises the Believers,

"Allah has promised, those among you who believe and work righteous deeds, that He will, indeed, grant them inheritance of power in the earth, as He granted it to those before them; that He will establish in authority their Deen, which He has chosen for them, and that He will change their state, after the fear in which they lived in, to one of security and peace. They will worship Me alone and not associate aught with Me, and those who do reject the faith after this, they would be the rebellious and the wicked." (TMQ al-Nur, verse 55)

Imam al-Qurtubi wrote in his book entitled *Al-Jami'i Li Ahkam Al-Qur'an* in commentary about this verse the following: "It is correct to say that the verse applies to the Ummah of Muhammad in general, for the specification does not take place unless the conveyor (i.e. the Prophet) informs us about it; and what is known to be the rule, is to always adhere to the generality." Imam al-Shawkani wrote about this verse in his book entitled *Fath-ul-Qadeer* chapter 4 page 74, the following: "This is a promise from Allah (SWT) to those who believed in Allah and performed good deeds, that He will grant them authority over the whole world, as He did grant it to former nations. This promise applies to the whole of the Ummah, it has been claimed that the promise was specific to the Sahabah, but there is no proof to substantiate such a claim, for the belief and the performing of good deeds is not restricted among the Sahabah, but open to every individual from among the Ummah." So the Messenger of Allah (saw) has foretold the re-establishment of the Khilafah and the dominance of this Deen, Allah (swt) has promised us the Victory and we have a Shari'ah that Allah has blessed us with guiding us upon how to resume the Khilafah.

More than this the Messenger (saw) foretold that a distinct band of people, a Party bonded around the Aqeedah of Islam standing firm against the tyrants not deviating from the Deen of Islam and remaining upon the Haq without caring for those that differ with them, nor those that abandon them; and they will suffer the afflictions trials and tribulations against the tyrants but will stick to the Deen of Islam and will be victorious and establish the order of Allah and his Deen upon the Earth.

Imam Ahmed in his *Musnad* and Abu Dawud in his *Sunan* narrated on the authority of Thawban "There will always be in my Ummah a Party (Taifa) who will remain upon the Haq, victorious, and will not be harmed by those who differ with them until the order of Allah comes" and in another narration from Imam Ahmed, Muslims'. Tirmidhi adds "those who abandon them will not harm them".

Muslim and Bukhari have related through Muawiya who said: I heard the Messenger of Allah (saw) say, "A Party (Taifa) from my Ummah will be established upon the order of Allah (qaimat bi amrillah) they will not be harmed by those who abandon them or differ with them, until the order of Allah comes and they are victorious over the people".

Bukhari, Muslim and Imam Ahmad in his *Musnad* have also narrated that the Prophet (saw) said: "There will be from within my Ummah a Party (Ummatun) established upon the order of Allah, those who differ with them or abandon them will not be able to harm them until the order of Allah comes and they are upon it". Muadh ibn Jabal (ra) stated "they are in ash Sham".

Imam Ahmed and Tabarani narrated through a chain with reliable narrators (Rijal al Thiqa) on the authority of Abu Umama who said that the Prophet (saw) said, "There will be a Party from my Ummah who will be Victorious upon the Deen (of Islam), and they will defeat their enemies, they will not be harmed by those who differ with them except what strikes from trials and tribulations until the order of Allah comes and they are upon it." The narrators then asked the Prophet (saw): O Messenger of Allah (saw) where are they? And he said: "They are in Bayt al Maqdis and the surrounding areas".

Ibn Majah in his Sunan has related from Abu Hurayra on the authority of the Prophet (saaw), "There will be a Party (Taifa) from my Ummah established upon the order of Allah and they will not be harmed by those who differ with them." Imam al Hakim in his Mustadrak has related with an authentic sanad (chain) on the authority of Umar ibn al Khattab (ra), "There will be a Party (Taifa) from my Ummah that will remain victorious upon the Truth until the establishment of the Hour" It has been related by Darimi from Mugheerah ibn Shuba (ra) who said that the Messenger of Allah (saw) said, "There will a band of people (Qaumun) from this Ummah who will be manifest from the people until the order of Allah comes and they are victorious" Imam Ahmad extracted in his Musnad (5-114) on the authority of Ubay ibn Abi Ka'ab (RA) that he said: The Messenger of Allah (SAW) said, "Bring glad tidings to this Ummah, she will have the power, the pride, the Deen, the victory and the authority on earth. So he who worked to reap the rewards in this life rather than in the Hereafter, he would have no reward in the Hereafter."

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:5.8 Implementing Islam And Carrying The Islamic Daawah

Next:6.1 The Return Of The Khilafah

"Prophethood will last with you for as long as Allah wants it to last. Then He will end it if He wishes to end it. Then there will be Khilafah according to the method of Prophethood, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be a hereditary rule, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then He will end it if He wishes to end it. Then there will be a Khilafah according to the method of Prophethood." Then he (saw) fell silent"

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Indeed we should realise that the increased oppression that the believers and the carriers of the Da’awah to Islam and the establishment of the Khilafah are facing is only a sign of the return of the Khilafah and the hypocrite rulers acknowledgment of this. We should take confidence and increase our steadfastness, patience and perseverance against such tyrants from the words of the Messenger of Allah (saw) as narrated from Imam Ahmed in his Musnad on the authority of Maqal ibn Yasar who said that the Messenger of Allah (saw) said, “Tyranny will not be long in appearing after I am gone. Whatever tyranny appears, a like amount of justice will go, until people are born under tyranny who have never known anything else. Then Allah will bring justice, and whatever justice comes, a like amount of tyranny will go, until people are born under justice who have never known anything else.” We are now upon the brink of the return of the Khilafah. There are many narrations and prophecies concerning its return. Indeed the Messenger of Allah (saw) foretold that the rule of Islam will return and also that it will take its place in al-Quds, as the seat of the Khilafah will be in al-Quds.

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Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:6 The Return Of The Khilafah

Next:6.2 The Experience Of Hizb Ut Tahrir

Hizb ut-Tahrir is an Islamic political party that has established itself upon the Aqeeda of Islam. Its aim is to resume the Islamic way of through establishing the Khilafah and then carry Islam to the rest of the world through Da'awah and Jihad. For this noble goal she has taken the method of Muhammad (saw) as her method.

The Party started the first stage in al-Quds in 1372 AH (1953 CE) under the leadership of its founder, the honourable scholar, thinker, able politician, Qadi in the Court of Appeals in al-Quds, Taqiuddin al-Nabhani (may Allah's mercy be upon him).

In this stage, the Party used to make contact with the members of the Ummah, presenting to them, on an individual basis, its idea and method. Whoever accepted the basic idea, the Party would organise for him intensive study in the circles of the Party, so that he became purified by the thoughts and rules of Islam adopted by the Party and thus in the process became an Islamic personality.

Thus he interacts with Islam and enjoys an Islamic mentality and Islamic emotions leading him to start to carry the Da'awah to the people. When a person reaches this stage he impresses himself on the Party and thus becomes a member of it. This is the way in which the Messenger of Allah (saw) had acted in his first stage of the Da'awah, which continued for three years, by inviting people individually and presenting to them that which Allah (swt) had revealed to him (saw). He gathered together secretly those who believed in him on the basis of this ideology. He was concerned to teach them Islam and read to them from what was revealed and was being revealed to him until he had melted them with Islam. He used to meet them secretly and teach them in places hidden from the eyes of the people. They also used to perform their worship privately. Eventually, the Da'awah for Islam spread in Makkah, and people started to talk about it and began to enter Islam in groups.

At this stage of the Da'awah, the Party focused its attention on building its body, increasing its membership and culturing the individuals in its circles by the concentrated Party culture until it had managed to form a party structure from people who were melted by Islam, and who had adopted the thoughts of the Party and had interacted with these thoughts and conveyed them to the people.

After the Party had managed to form its structure and society had become aware of it, recognised it and its thoughts and what it was calling for, the Party moved to the second stage in emulation to the method of the Prophet (saw).

This stage is the interaction with the Ummah to make her carry Islam and to establish in the Ummah the common awareness and the public opinion over the thoughts and the rules of Islam adopted by the Party, so that she adopts them as her own thoughts and strives to establish them in life, and proceeds with the Party in the work to establish the Khilafah State and to appoint the Khaleefah in order to resume the Islamic way of life and carry the Islamic Da'awah to the world.

In this stage the Party developed its activities from only approaching individuals to also talking to the masses collectively. In this stage it used to carry out the following functions:

The concentrated culturing of individuals in circles to build the body of the Party and increase its members, and produce Islamic personalities that are capable of conveying the Da'awah and rushing forward into the intellectual and political struggle.

The collective culturing of the masses of the Ummah with the thoughts and the rules of Islam which the Party had adopted, through lessons, lectures, and talks in the mosques, centres and common gathering places, and through the press, books and leaflets. This was done in order to create a common awareness within the Ummah and to interact with her.

The intellectual struggle against the Kufr creeds, systems and thoughts, the erroneous ideas and the fraudulent concepts by exposing their falsehood, defects and contradiction with Islam, in order to deliver the Ummah from them and from their effects.

The political struggle, which is represented by the following:

A struggle against the Kufr colonialist states which have domination and influence on the Islamic countries. The challenge against colonialism in all its intellectual, political, economic and military forms, involves exposing its plans, and revealing its conspiracies in order to deliver the Ummah from its control and to liberate it from any effect of its influence.

A struggle against the rulers in the Arab and Muslim countries, by exposing them, taking them to task, acting to change them whenever they denied the rights of the Ummah or neglected to perform their duty towards her, or ignored any of her affairs, and whenever they disagreed with the rules of Islam, and acting also to remove their regimes so as to establish the Islamic rule in its place.

To assume the interests of the Ummah and to adopt its affairs in accordance with the Shari'ah rules.

The Party was clear, open and challenging in the carrying of its thoughts and in confronting the false thoughts and political parties, both in its struggle against the disbelieving colonialists and in its struggle against the rulers. It does not

flatter, coax, act courteously or prefer safety, irrespective of the results or the circumstances of its Da'awah.

It challenges everybody who disagrees with Islam and its laws, a matter which has exposed it to severe harm committed by the rulers against it; such as imprisonment, torture, deportation, pursuit, attacking members livelihoods, impairment of interests, banning from travelling and murder. The oppressive rulers in Uzbekistan, Iraq, Syria, Libya and others have killed dozens of its members. The prisons of Uzbekistan (over 4000), Syria (over 800), numerous numbers in Jordan, Iraq, Egypt, Libya and Tunisia are full of its members. The Party sustained all this through following the example of the Messenger of Allah (saw).

Though the Party committed itself to be open, clear and challengingly in its Da'awah, it restricted itself to political actions alone and did not exceed them by resorting to material actions against the rulers or against those who opposed its Da'awah, following the example of the Messenger of Allah (saw) who restricted himself in Makkah solely to the Da'awah and he (saw) did not carry out any material actions until he had migrated to Madinah. And when the people of the second pledge of 'Aqabah proposed that he give them permission to fight the people of Mina with the sword, he answered them saying, "We have not been ordered to do that yet". And Allah (swt) asked him (saw) to be patient about the persecution as the Messengers of Allah before him had been, when Allah (swt) said to them,

"Messengers indeed have been denied before you, and yet they remained patient after the rejection (of their message) and they were patient against the persecution till our victory reached them" (TMQ al-An'am, verse 34)

The fact that the Party does not use material power to defend itself or as a weapon against the rulers is of no relevance to the subject of Jihad, because Jihad has to continue till the Day of Judgement. So whenever the disbelieving enemies attack an Islamic country it becomes compulsory on its Muslim citizens to repel the enemy. The members of Hizb ut-Tahrir in that country are a part of the Muslims and it is obligatory upon them as it is upon other Muslims, in their capacity as Muslims, to fight the enemy and repel them. Whenever there is a Muslim Amir who declares Jihad to enhance the Word of Allah (swt) and mobilises the people to do that, the members of Hizb ut-Tahrir will respond in their capacity as Muslims in the country where the general call to arms was proclaimed.

When the society became unresponsive to the Party as a result of the loss of the Ummah's confidence in its leaders and chiefs on whom it had placed its hopes, the difficult circumstances under which the region was placed in order to ease the implementation of the conspiracies, the oppression and despondency which

the rulers practised against their peoples and the severe harm which the rulers inflicted on the Party and its members, when the society became unresponsive for these reasons the Party started to seek the support of the influential people with two objectives in mind:

i) For the objective of protection, so that it could manage to continue its Da'awah while secure from affliction.

ii) To take over the rule in order to establish the Khilafah and apply Islam.

In addition to performing the actions of seeking material support, the Party continues to perform all the actions which it used to carry out, like concentrated circles, the collective culturing, focusing on the Ummah to make her carry Islam and establishing the public opinion for Islam within it. It continued to struggle against the colonial disbelieving states by revealing their plans and exposing their conspiracies, as it continued to struggle against the rulers by adopting the interests of the Ummah and taking care of its affairs.

The Party still continues in its work and hopes that Allah (swt) will grant to it and to the Islamic Ummah the help, success and victory, and at that moment the believers will rejoice soon Insh'Allah!

Reference: Th Method to Re-establish the Khilafah - HT Britain

Prev:6.1 The Return Of The Khilafah

Next:6.3 The Warm Call Of Members Of Hizb Ut Tahrir In Britain

Allah (swt), in His Mercy has raised the Islamic Ummah above all Ummahs by giving it the honour of Islam. Allah (swt) bestowed upon us His favour, by giving us a Deen, complete and clear. Allah (swt) sent to us a Messenger, whose truthfulness and position is known to all, and without a doubt, he (saw) was most truthful when he said, "The grinding wheel of Islam is turning so turn wherever it turns".

O Muslims in the West! Surely the grinding wheel of Islam is turning faster day by day. The call for the Khilafah has today become the highest call, and has taken root in the Islamic lands. It has shaken the thrones of the Kings and terrified the Presidents, who stand as an obstacle to it, seeking to extinguish the light of Islam. Allah (swt) says,

“They wish to extinguish Allah’s light with their mouths but Allah will not allow but that His light should be perfected, even though the unbelievers may detest it” (TMQ al-Tauba, verse 32)

O Muslims! Ever since Britain and the Western states destroyed our Khilafah on the 3rd of March 1924, this Ummah has not witnessed a single day of happiness. Our lands were divided, our fathers humiliated, our brothers disheartened, and our mothers and sisters were dishonoured; crying for their Imam, the Khaleefah who they lost as a protection and under whose shade they used to live.

The Messenger of Allah (saw) said, “The Imam is a shield, from behind which you fight and defend yourselves”.

Never has the Muslim Ummah been so devastated. Never have we been so divided. Never have we allowed the Kuffar to gain the upper hand, spreading fasad (corruption) upon the earth. Even though Allah (swt) described us as witnesses over mankind, when He (swt) said,

“We have made you an Ummah in equilibrium that you may be witnesses over the affairs of mankind, and the Messenger is a witness over you” (TMQ al-Baqarah, verse 143)

It is because of all of this, we call you to the noblest of work; the work to re-establish the Islamic Khilafah. We call you to the highest of the Fara'id (obligations); the Fard that will bring back the rules of Islam to the realm of life once again, bringing life to the world. We call you, with the warmest of calls, to work, with all your efforts to bring back our state, following the only method which is acceptable to Allah (swt); the method of His Messenger, Muhammad (saw).

Indeed the highest of positions today is that of the carrier of the pure Islamic Da'awah. It is the Da'awah carrier that with his words struck fear in the hearts of the leaders of Qur'aish in Mecca and brought hope to the sincere believers.

O Muslims in Britain! As part of the plan to keep this Ummah disunited and weak, false borders between brothers were created and false identities for us were established. Instead of uniting as one Ummah under one banner, nation states were formed and separate identities came about. We were told to call ourselves Jordanians, Egyptians, Pakistanis... and today British. By doing so they set for us cheap struggles or localised goals, which distanced us from the vital issues of Islam.

The Prophet (saw) said, "The believers are like a body if the eye is in pain the whole body is in pain..." Is it not about time that these divisions between us are swept away and we begin working for this noble goal ? It is today that we say to you, the Khilafah is to return, since Allah (swt) has promised for us this. The sons of this Ummah have sacrificed much for its return. Indeed we, the Members of Hizb ut-Tahrir, declare that the return of the Khilafah is an inevitability. Then the believers will see the days of happiness and tranquillity. They will bring glory to Islam and disgrace to Kufr, and the Words of Allah (swt) will become high, and those of the Kafir will become low.

The Messenger of Allah (saw) said, "This matter is like night and day. Allah (swt) will not leave a single home whether made of stone or the skin of the animal, except that He (swt) will make Islam enter it with glory or humiliation. A glory with which Allah will make Islam powerful and humiliation with which he will disgrace Kufr. (Ibn Hibban, sahih on the authority of al Miqdad ibn al Aswad).

We must re-establish the Khilafah, regardless of the cost, because we wish for our Lord to look upon us with the position of pleasure and mercy. And we love for you what we love for ourselves, and upon this we invite you and all the Muslims to work sincerely and in earnest, utilising all energies, with the sincere and serious workers, who aim to re-establish the lost Khilafah, and the return of the missing gem, so that we take back our rightful positions between the nations, as bringers of happiness, as bringers of guidance and as witnesses over mankind. This is the honour in this world and in the Hereafter. Not one of you should neglect this honourable duty, to be the finest inheritors to the finest predecessors. So raise your determination, and motivate your sense of honour towards your Deen and Ummah, and let not the mass of falsehood and its influence cause you dismay, for this stage is nearly over, and the line illustrating the work of those working for Khilafah is increasing at an astonishing rate, and their steps towards victory become closer and closer everyday. Our trust in Allah (swt) is great and our hope for his nearing victory is untouched by even a single mark, and Allah (swt) has full power over His affairs, but most among mankind know not, and He, glory be to He, is the one who said,

"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace" (TMQ al-Nur, verse 55)

And finally we finish with this Dua'a with which we would like to face Allah (swt):

O Allah! We ask of You an Iman that is unshakable and a bravery that is unyielding and a will that is not overwhelmed and a resolution that is not broken and nerves that are not disturbed. O Allah! Establish us on Your Deen and in carrying Your call until we meet You. O Allah! Help us with the strong Believers and help us with the righteous Believers. O Allah! Support us with those who, together with us, carry the Da'awah and carry its burden, worry and responsibility. O Allah! Put in place for us the support and protection. Make ready for us those who will enable us to take power in Jordan, Syria, Iraq, Egypt, Turkey and other Islamic countries and make them respond to our call. O Allah! Give us the ability to establish the Khilafah and raise the Islamic flag (Ra'ya) and apply the Shari'ah. O Allah! Give us the ability to remove the Kufr rules and systems from all of the Muslim countries. And enable us to destroy Israel and destroy every dominance of the disbelieving states over even a single Islamic country. O Allah! Enable us to unite all the lands of Islam in the Khilafah state. Ya Rabb al alameen. Allahumma Ameen.

Jumada al-Awal, 1421 AH August, 2000

Reference: The Method to Re-establish the Khilafah - HT Britain

Prev:6.2 The Experience Of Hizb Ut Tahrir